HISTORY OF
BLUE RIVER BAPTIST
ASSOCIATION.

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HISTORY

— OF THE —

BLUE RIVER

BAPTIST ASSOCIATION

— OF —

MISSOURI.

1890.

INTER-STATE PUB. CO.,
KANSAS CITY.

INTRODUCTION.

THE territory embraced in Blue River Baptist Association has been the scene of most rapid and radical changes since the time at which this history opens. To one who comes for the first time to visit these crowded towns and cities, to look upon the established condition of society and of business, to worship in these churches, equipped with all their facilities for growth and work, it is almost incredible that this has all come about in the lifetime of a man still living. It is an inspiration to grasp a hand that helped lay the foundation stones, and to look into a face that has been seen in all this history. It is exceedingly fortunate that Brother Rice has been spared to write this sketch. He is a man of keen powers of observation. He has reached that point in life where events which lie in the distance are more vivid to memory than those of recent occurrence; more vivid now than when his mind had often engagements to claim attention. His cool judgment, his just discrimination, his zeal for Zion — all these have just ripened into this crowning work of his life. The history is not an imaginary sketch; it is not drawn at second hand from doubtful sources. It is the record of a miracle of divine blessing on scriptural faith and obedience. Our fathers honored God and He honored them.

It is hoped that this little history will serve to keep warm the gratitude due the men of God who planted the seed here, and that it will promote perpetual fidelity to His word among all our churches.

J. C. ARMSTRONG.

HISTORY OF THE BLUE RIVER BAPTIST ASSOCIATION, MISSOURI.

It is with much reluctance, and a great degree of diffidence, that I attempt a performance of the task imposed upon me by a resolution passed by the last annual session of the Blue River Association, requesting Elder Jeremiah Farmer and myself to write a history of that Association; the first chapter of which is to be published with the Minutes of the next annual meeting of that body.

As it was evidently the intention of the mover of that resolution, and perhaps also of all those who voted for it, that our worthy Moderator should mainly perform that work, I was in hopes that he would do so, being so much better qualified for the task than I, or perhaps any other person, can be. But, at his desire and urgent solicitation that I should undertake the work alone, I have consented to do the best I can with the material at my command, hoping that whatever defects there may be in it, or whatever mistakes I may make, will be by him corrected. I do this with the less reluctance, believing, as I do, that the time of our worthy minister and Moderator will be more profitably spent otherwise in the service of our Heavenly Father.

In writing the history of an individual personage, it is customary to begin with his parentage, birth, and early life. It is now about forty-one years since the first organization of Blue River Association. Her mother Association being the Fishing River Association, which is now composed of churches on the north side of the Missouri River, in Ray, Clay, and adjoining counties; and which is known now as an Association of *Regular* Bap-

tists, but was originally known as United Baptists, or simply *Baptists.*

We have not the date of the organization of that mother Association, nor the number or name of the churches of which it was originally formed; but at the meeting of that Association, at Big Shoal meeting-house, in Clay County, in October, 1832, the minutes show that at that time it numbered 21 churches, with 812 communicants.

One year afterwards — October, 1833 — it met at Salem meeting-house, in Jackson County, with 25 churches, and 919 members in fellowship. At that meeting it was proposed and some steps taken toward the formation of a new Association, embracing the churches on the south side of the Missouri River. But the new Association was not formed until after the next meeting of the Fishing River Association, which was held at New Garden meeting-house, in Ray County, on the 22d of August, 1834, and following days.

At that meeting letters of dismission were granted to 10 churches on the south side of the Missouri, for the purpose of organizing the new Association. Nine of those churches, together with Blackwater Church, by their delegates, met at Little Sniabar meeting-house, on Saturday, the 11th of October, 1834, and following days; when, according to previous arrangement, Elder Moses A. Stayton preached a sermon introductory to business from Paul's letter to the Ephesians, 2:8: "For by grace ye are saved."

The following named churches produced their letters, which were read, and their messengers' names enrolled as follows. After which, Moses A. Stayton was chosen Moderator, and Henry Avery, Clerk.

The Abstract of Principles are similar to those found

in the *Encyclopedia of Religious Knowledge*, and the Form of Government and the Rules of Decorum similar to those adopted by our Associations generally; they are therefore omitted.

The Association proceeded to appoint James Savage, Jackson Tandy, Joseph White, Enoch Finch, and Richard Fristoe, with the Moderator and Clerk, a committee to arrange the business of the Association, against Monday, and requested Brethren Henry Hill, Wm. Thorp and James Williams to preach on Sunday.

At this Association, it was agreed to petition Fishing River Association for correspondence.

It was also resolved among other things that each church should be entitled to four delegates in the Association, and no more.

CHURCHES.	MESSENGERS.	MEM.	CONT.
Big Sniabar	John Warder, Enoch Finch, John Fielder, and Ellis B. Wilson	59	$1.50
Little Sniabar	Robert Fristoe, Jackson Tandy, and H. Holman	28	85
Six Mile	Jeremiah Herralson, Thos. Potts, and Abraham Brown	31	2.00
Pleasant Grove	Gabriel Fitzhugh, Richard Fristoe, Jas. Shepherd, John Sanders, Daniel King and John Davis	74	2.00
Salem	Thos. Stayton and John B. Flannery	53	1.50
Round Grove	Moses A. Stayton, Arthur Stayton, Wm. Brown, and Thos. A. Stayton, Jr	21	1.25
Little Blue	Nathaniel Teague and Jno. Robeson	15	1.00
Pleasant Garden	Wm. Savage, James Savage, Heram Savage, and Wm. B. Savage	49	1.50
High Point	William Simpson, John T. Ricketts, and Henry Avery	30	1.00
Blackwater	Joseph White, Jno. Kitchens, Wm. Adams, and Urial Murry	24	1.25
		384	$13.85

From the foregoing it will be seen that the Blue River Association dates its existence from the 11th of October, 1834, and commenced its career of Christian usefulness with 10 churches and 384 members or communicants.

It would be interesting, at this day, in giving a history of this Association, if we could give the early history of those churches in the wilderness of which it was formed, and also of the hardy pioneers who, as the vanguard of civilization and Christianity in the West, made up those churches; but our limits would not permit us, if we had the material, to do more than briefly state some of the most prominent features of that early history.

The oldest of all the churches that originally constituted this Association, was Big Sniabar; and though it broke off from us many years ago, and is now what is called an anti-mission church, belonging to Mount Zion Regular Baptist Association, yet it claims a notice from the fact of its being the oldest of that sisterhood of churches that united in 1834 to form this Association, and the mother church of so many other churches now belonging to us; and from the fact also that it is claimed by some to be the oldest Baptist church in all Southwest Missouri. This claim, however, we think is not well founded, as there appears to have been an older church in Lafayette County than Big Sniabar. The oldest, we think, of all the churches in Western Missouri, was located some miles east of where Lexington now is, and somewhere on Tabo Creek, and was known as Mount Vernon Church. I have been unable to learn the date of its constitution, or by whom constituted. It stands first on the list of churches in the minutes of Fishing River Association, the oldest association in the Western part of the State; Fishing River Church next, and Big Sniabar third. This Mount Vernon Church was dismissed from Fishing

River Association in 1834, at the same time that Big Sniabar and other churches were, in order to constitute Blue River Association, but appears to have been in a languishing condition for some years before, and we hear no more of it afterward.

From an article written by the present pastor of Big Sniabar, and published last November, that church was constituted about the year 1820, with five members — Robert Smith and wife, Violet Wallace, Sally Ewing, and Sister Jennings; constituted by Elders William Thorp and Luke Williams. Little Sniabar was the next church in the order of time in the bounds of Blue River Association. It was originally an arm of Big Sniabar, but was constituted as a church by William Thorp, Luke Williams and Robert Fristoe in August, 1825. It was located about three miles west of Lexington, and there remained until 1840, when it was moved to Lexington, and is now known as the First Baptist Church in Lexington, and has long been the first and foremost church belonging to our union.

SIX MILE CHURCH,

Stands next upon the list of churches in the old minutes of Blue River, and also Fishing River Association, and we believe it is the next oldest of the churches. The date and circumstances of its constitution we have not been able to get; but as near as we can learn it was about the year 1826, near Fort Osage, and near where the church now stands.

PLEASANT GROVE,

Near Independence, comes next, and was constituted a short time after Six Mile, perhaps in 1827.

SALEM,

Was also constituted about the same time, about five or six miles east of Independence, and near where the present New Salem Church still exists.

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ROUND GROVE,

The next in order of time, was located southwest of Independence. United with Fishing River Association in 1832; went into Blue River in 1834, and appears to have dissolved in 1836. Little Blue, Pleasant Garden, High Point, and Blackwater were all constituted in 1832, and joined the Fishing River Association in 1833.

The ministering brethren belonging to Blue River Association, at the time of its organization, so far as we can find from the minutes, and so far as our recollection serves, were the following: Robert Fristoe, John Warder, Enoch Finch, Thomas Stayton, Moses A. Stayton, Gabriel Fitzhugh, Joseph White, John T. Ricketts, William Simpson, Joab Powell, Henry Avery, John Jackson, Hiram Savage, Wm. B. Savage, Vincent Snelling, and Jesse Butler, some of whom were licentiates, and all of whom have died, and gone to receive their reward, except Hiram Savage, who was still living in Texas a short time since; and of the 384 members then connected with the Association, we know of but *one*, an aged sister, the writer's mother, who is now a member of the Associational Union. Of the ten churches originally constituting the Association, Round Grove ceased to exist in 1836. Big Sniabar, Pleasant Grove, and Pleasant Garden severed their connection with the Association in 1841. Salem dissolved in 1845, owing to some internal troubles, and shortly after reorganized as *New Salem*, by which name it still exists as a member of the Union.

In 1835, the Association met with Six Mile Church. Introductory sermon by Elder Joseph White. Moses A. Stayton, Moderator, and Henry Avery, Clerk. The 10 original churches represented with a membership of 404. Elk Fork church, in what is now Henry County, with a membership of eleven, was received into the Association.

Wm. Thorp, Henry Hill, and John Adkins corresponding messengers from Fishing River, were present, and by request preached on the Sabbath. At this session of the Association we find the first reference to the question of missions, which afterwards led to a division of the Association. Elders Thomas and Moses A. Stayton asked the advice of the Association, whether they attend with the Pottowatomie Baptist Mission Church, to aid said church in ordaining a preacher agreeably to a request of that church, to which the Association answered, "*No.*"

The meeting of the Association in 1836 was held with Blackwater Church, on the fourth Saturday in September and days following. Introductory sermon by Elder Thomas Stayton. John Warder, Moderator, and Jabez Shotwell, Clerk. Letters and messengers from 11 churches, three of which, viz.: Bethlehem, Liberty, and Hopewell (now Harrisonville), were new churches asking fellowship with the Association, which was granted. Round Grove and Elk Fork not represented.

Total membership 446. Received correspondence from Fishing River, by the hands of her messengers, Elders Hill, Thornton, Tillery and Adkins.

The number of ministerial brethren in the Association had been decreased by the death of Elders Enoch Finch and Robert Fristoe, and the removal of Hiram and Wm. B. Savage and Jesse Butler. Elijah Merrill, of Big Sniabar, had been added to the number as a licentiate of that church.

In 1837, the Association met at Pleasant Grove on the fourth Saturday in September. Introductory sermon by Elder Joseph White. Chose Joseph Warder, Moderator, and Jabez Shotwell, Clerk. Letters from 12 churches, numbering 459 members.

The next meeting of the Association was with Pleas-

ant Garden Church, near Lone Jack, on the 3d Saturday of September, 1838. Introductory sermon by Elder Avery. John Warder Moderator, and Enoch Rice Clerk. Letters from 12 churches read, showing a total membership in the Union of 475. Three additional churches received at this session, viz.: Union, with a membership of 17, located near Pleasant Hill; Antioch, in Henry or Benton County, with 16 members; and Bethel with 10.

Present as messengers from Fishing River, Elders Wm. Rice, H. Hill, and E. Tillery. Preaching on Sabbath by Rice, Hill, and Tillery. Agreed to open a correspondence with Mount Pleasant Association, T. Adams to write corresponding letter.

The following query from Pleasant Garden Church was received, debated and answered:

Query—Shall we receive members of the Emancipating Baptists without being baptized by us?

Answer—We advise the churches not to receive any without being baptized by an administrator of our order.

Elder William Ousley and James Richardson were this year added to the list of ministers belonging to the Association.

In 1839, the meeting of the Association was with Big Sniabar Church, on the third Saturday of September. Introductory sermon by William Ousley. John Warder Moderator, Jabez Shotwell Clerk, with T. W. Mitchell Assistant. Corresponding letters from Fishing River and Mount Pleasant.

Letters and messengers from 18 churches, three of which, Mount Zion, Clear Creek, and Mount Pleasant, were petitionary for admission into the Association. Total membership in the 18 churches, 595.

The names of John Farmer, Henry Farmer, Jeremiah Farmer, Luke Williams, and Henry Bowers were added

to the number of ministers this year, and we suppose Elder Wm. Simpson had either died or removed, as his name appears no more in the minutes of the Association. The names also of Thomas and Moses A. Stayton appears no more in the minutes. We think that Moses had died and Thomas removed.

The next meeting of the Association was with High Point Church, in the southeast corner of Johnson County, third Saturday in September, 1840. Introductory sermon by Elder James Savage. Letters from 13 churches, with 562 communicants.

Appointed John Warder, Moderator, and Enoch Rice, Clerk. Big Blue and Post Oak Churches received into the Associational Union. Correspondence received from Mount Pleasant and Fishing River Associations.

Thomas R. Rule, William White, and A. P. Williams were this year added to the number of preachers in the Association.

In 1841, the Association met with Little Blue Church, on the 3d Saturday of September and following days. Introductory sermon by Gabriel Fitzhugh. John Warder, Moderator, and Enoch Rice, Clerk. Letters from 20 churches were read, viz.: Big Sniabar, First Baptist Church in Lexington, Six Mile, Pleasant Grove, Salem, Little Blue, High Point, Blackwater, Pleasant Garden, Bethlehem, Liberty, Hopewell, Union, Antioch, Mount Zion, Clear Creek, Mount Pleasant, Big Blue, and Post Oak. Elk Fork had been dissolved and dropped from the list of churches in the union, and New Hope, in the western part of Van Buren (now Cass) Co., was added to the number at this session.

Total number in fellowship in the union 1016, having nearly doubled in the last year. Letter of correspondence from Mount Pleasant by Thomas Campbell. P. J.

Burris appointed to answer. Also one from Fishing River by Messengers Rice, Hill, and Adkins, and J. Shotwell appointed to answer. Requested Elders Hill, Williams, White, and Jeremiah Farmer to preach on Lord's day. Lewis Franklin, of Six Mile Church, added to the list of ministering elders this year.

Antioch and Bethel Churches asked for and received letters of dismission from the union.

It was at this session of the Association, held as was said at Little Blue Church, that the division occurred by which the Association was severed, and divided in two, known as missionary and anti-mission, or United and Regular Baptists.

As much as has been said and written in reference to this division of the Association, it may not be amiss in this short history to enter somewhat into the details of that transaction, and of what lead to the division. A writer, a few months since, in the *Messenger of Peace*, a paper published at Macon City, Mo., devoted to the cause and doctrines of the regular Baptists, uses the following language:

"I will now," he says, "notice some of the first preachers of Blue River Association, and will have to do so mostly from memory, as I have no access to her books. I have already in a former communication given the names of some of them, (John Warder, Thos. Stayton and Robert Fristoe.) Those not then mentioned were Enoch Finch, Moses Stayton, Gabriel Fitzhugh, James Savage, Hiram Savage, Joab Powell, Henry Avery, and perhaps some others who stood firm on the doctrines held and preached by the Baptists by whom this Association was organized, and are still held by the regular Baptists at this day. There were some others who were considered tender on the doctrines held by the regular Baptists, and were with the missionaries

when the separation came on. Elders White and Ricketts and a few others were with those who went with the missionary party in the split.

"This Association enjoyed peace until Elders John Farmer, Jeremiah Farmer and Henry Farmer came amongst them and kindled a spirit of discord, which finally grew into a division. About this time, (1838,) A. P. Williams also came amongst those churches, preaching a doctrine which had not heretofore been received by these brethren.

"This state of things continued for many years, every effort to bring about a reconciliation proving abortive, until it pleased the Great Head of the Church to warm the hearts of His people by a copious display of His grace, which commenced in Virginia. The hearts of the brethren engaged warmly in the work, laying aside their sectarian prejudices — which is the common result of religion felt in the soul — and, uniting under the same banner, presented an undivided front, and went on their way rejoicing under the auspicious smiles of their Heavenly Father and the approbation of a good conscience.

"The Virginia Baptists, seeing the happy results of their union, addressed letters to the Kentucky brethren, who were in a similar state of division, recommending a similar plan of procedure, there being but two Associations at that time in the State. The Kentucky brethren took the matter under consideration, and in process of time followed the example of Virginia; laying down their party names and party distinctions, they formed one general union, and soon realized the happy results.

"Thus the United Baptists have moved on in great harmony for nearly half a century. It is true that there are in all the Associations some shades of difference on some doctrinal questions, yet none that should produce any unpleasantness. Why should brethren disagree upon

points that are by no means cardinal in faith or practice. On the doctrine of the Trinity; the divinity of Jesus Christ, and the depravity of the human heart; the necessity of the atonement—the only medium through which mercy can flow to perishing sinners; the influence of the Holy Spirit in the regeneration of the sinner; the righteousness of Christ imputed to the soul, and received by faith; the final perseverance of the saints; the nature and design of baptism and the Lord's Supper; also in the discipline of the churches, there is almost entire harmony of sentiment.

"It is probable that there may be some difference of opinion in relation to the extent of the atonement: but the spirit and intent of the union is that reciprocal toleration shall be exercised by the parties.

"If any of our brethren go to the highest point on the doctrine of divine decrees, predestination, etc., you, who cannot go so high, stand covenanted to bear with and esteem them brethren. On the other hand, if any cannot see their way clear on these subjects, yet give God the glory of beginning the work of their salvation, carrying it on, and completing it, we stand pledged to hail them brethren. And why not? since, as before said, we speak the same language as to what religion is in its nature, and in its operations on the heart and life.

"Brethren, we feel great solicitude on the subject, believing that there are some who would rejoice to see us thrown into anarchy and confusion. The Accuser of the brethren is ever on the alert, swelling molehills into mountains, and ever insinuating the necessity of technical niceties in doctrine, whether our practice be good or not. The artful Deceiver, when acting in concert with his allies, the *world* and the *flesh*, will even presume to dictate a conscience for brethren, saying, 'This is the way, and ye

shall walk therein. Not only in church relations, but in pecuniary matters, you shall not exercise sovereign control, nor shall you wield it in any way so as to aid benevolent institutions, though they may have for their object the amelioration of the condition of man.'"

"Yes, brethren, when the triumvirate of unhallowed spirits combine their wily influences, then we see coldness in religion; sometimes churches and Associations rent; secret as well as family prayer omitted, with a train of other evils, which nothing but pure and undefiled religion felt in the heart can successfully militate against.

"Dear brethren, let us lay aside every weight, and the sin that doth so easily beset us, and run the race that is set before us, ever looking to Jesus, who is the Author and Finisher of our faith. Let us be kind and affectionate one towards another, always preferring one another; and when Associational or church distresses arise amongst us, let us remedy the evil by making the solemn and prayerful inquiry, "Lord is it I?" Have I been the indirect or ostensible cause of this coldness and division among brethren? And while we are thus scrutinizing our own hearts, let us, in compliance with the injunction of the Apostle, mark those who would cause divisions amongst us, and avoid them. And now, dear brethren, let us put on the whole armor of God, that in the end of our pilgrimage here we may enjoy some of the consolations which flow from a well-ordered life. Let us fight a good fight, and keep the faith — not the faith of a sect — but the faith of the Gospel, that we may ultimately enjoy the crown that is laid up for all who in sincerity love our Lord Jesus. JOHN WARDER, *Moderator.*

Attest: JABEZ SHOTWELL, *Clerk.*

Whether this is the doctrine and the practice which characterize those who now claim to be regular Baptists

or whether it is not, I leave for themselves to decide and answer; and whether the Elders Farmer, A. P. Williams, White and Ricketts, preached a doctrine or adopted a practice differing from the ideas, sentiments and advice contained in the above circular, we leave for those who knew them long and well to decide. Those ministers have all gone home to receive their reward, except our worthy Moderator Jeremiah Farmer; but they are still held in kind remembrance by those who knew them in their labors and their trials here, and especially by the hundreds who were brought to a knowledge of the truth through the ministration of the Gospel at their hands.

But good as the advice was which those founders of the Association gave in that circular, it seems to have been forgotten in a short time by some of those who gave it. Three years afterward, Henry Avery, one of the preachers who was in the constitution of the Association, and one of those who appeared to have voted to adopt the above circular, was himself called upon to write a circular letter to the churches, in 1839. That circular was written in opposition to all benevolent institutions. It seems that the mole-hill of missionary and other societies had been swelled into a mountain, and a conscience was to be dictated to brethren, pointing out the path in which they must walk, forbidding them to use their influence financially or otherwise in aid of benevolent institutions. The circular was rejected by a vote of 25 to 11.

Two years later still, when the Association met at Little Blue in 1841, some of those who were not satisfied with the toleration or non-committal policy of the Association, and in order, as it seems, to force the Association to take grounds for or against those benevolent institutions, sent up from Bethlehem Church a request or query to know "Whether Blue River Association is in favor of

those new institutions, commonly called benevolent or missionary, or whether she is not?" Which request was taken up on the second day of the session, and after an animated debate the Association responded that, "As an Association, we will have nothing to do with that matter, and would recommend to the churches to let that question alone; and at the same time we recommend that churches and brethren be left free to act in these matters as their conscience may dictate, and that it be no bar of fellowship." This was but reiterating the advice and carrying out the principles and sentiments contained in the circular written by J. Warder, and adopted by the Association five years before.

This response to the query from Bethlehem was not satisfactory to the minority, the result of which was that in a few months the churches of Big Sniabar, Mount Zion, Bethlehem, and Mount Pleasant, together with a majority of Big and Little Blue churches, proceeded to organize the Mount Zion Regular Baptist Association: but that all the preachers who were originally in the constitution of Blue River Association, except two, stood upon the Regular Baptist platform and went into the Mount Zion Association, as might be inferred from the article in the *Messenger of Peace*, was not the case, only two, so far as we know, went into the Mount Zion Association — those two being John Warder and G. Fitzhugh. It is possible that Henry Avery did also, but we think he had died before the Association was constituted. Robert Fristoe, Moses A. Stayton, Enoch Finch, and William Simpson had also, we think, been removed by death. Thomas A. Stayton, Hiram Savage, William B. Savage, and Jesse Butler had been called to other fields of labor. Joab Powell, John Jackson, Joseph White and John T. Ricketts remained in Blue River Association, and James Savage re-

fused to go with either party: Pleasant Garden — the church to which he belonged — refusing, for two years, to go into any Association: it finally, however, joined the Mount Zion Association, when Elders Savage and Ousley, and a minority of the church, refused to go with it, but withdrawing from it they formed another church, which united with the Osage Association.

The next meeting of the Association was with Hopewell Church, (now Harrisonville,) September 17, 1842.

Introductory sermon by Elder Jeremiah Farmer. Fifteen churches were represented, with a membership of 977. Big Creek Church (now Index) and Greenton Valley, new churches, were admitted into the associational union. Corresponding messengers present from Little Platte and Fishing River. Elected John Farmer, Moderator, and James Waddell, Clerk. A. P. Williams, John Farmer and Jeremiah Farmer selected to preach on Lord's day. At this session of the Association, the following preamble and resolutions were adopted:

1st. WHEREAS, The churches of Big Sniabar, Mount Zion, Bethlehem and Mount Pleasant have declared a non-fellowship with this Association, for the ground she assumed on the subject of missions at our last meeting:

Resolved, That they be dropped from our list of churches as no longer members of this body.

2d. WHEREAS, Our brethren who have rent off from us and formed the Mount Zion Regular Baptist Association, in setting forth the causes which induced them to do so, have misrepresented the facts in the case — whether ignorantly or designedly we will not say:

Resolved, That we feel called upon, to give the public correct information on the subject.

1st. They say that we enjoin that the mission cause be no bar of fellowship: when we only recommend (see Minutes of last year).

2d. They say that we showed, plainly, that we had no Christian fellowship for them, and virtually excluded them from the privileges of the Association. We ask in what particular part of our conduct did we show no fellowship? Was it in electing John Warder to the office of Moderator? Was it in the appointment of our yearly meetings? With what churches were those meetings appointed (see Minutes of last year)? We gave one to Big Sniabar, one to Mount Zion, and one to Mount Pleasant. In this we showed, as well as felt, the utmost impartiality. And we deny, positively, excluding in any sense of the word these brethren from any privileges of the Association whatever.

Therefore, *Resolved*, That we call upon our brethren of the Mount Zion Regular Baptist Association to take back in the minutes of their next meeting, the word "enjoin," and insert in lieu of it the word "recommend," (the one we used in our resolution;) and that they either point out the particular instance wherein we either showed the want of Christian fellowship or virtually excluded them from any privilege of the Association, or else clear us of the charge and thereby show a disposition to do us justice.

3d. *Resolved*, That we recognize that part of the Big and Little Blue churches that remain with us and abide by original grounds, as the Big Blue and Little Blue churches of Jesus Christ, and that we receive their messengers, viz.: J. W. Campbell, B. M. Adams, D. Lykins, L. S. Montgomery, and A. Hendricks, as the legal representatives of these churches.

4th. *Resolved, also,* That we recommend to these churches a course of forbearance and Christian tenderness toward their erring brethren. That they show by their conduct that they are the children of that Saviour whose

law is forbearance, tenderness and love. It was further

Resolved, That we do not believe it to be the duty of the individual members of churches, that have declared non-fellowship to this Association, to ask letters of dismission from them, and that it is the privilege of any church belonging to the Association to receive such members without one. A committee was also appointed to visit the churches of Pleasant Grove and Pleasant Garden, which had neither went into Mount Zion Association nor represented themselves in this, for the purpose of evincing the affection the Association has for them, the interest she feels in their welfare, and to inquire into the reasons of their non-representation.

The ordained ministers belonging to the Association at that time appear to have been, Joab Powell, John Jackson, Joseph White, William White, Benj. White, J. T. Ricketts, John Farmer, Henry Farmer, Jeremiah Farmer, A. P. Williams and Lewis Franklin.

Licentiates, B. M. Adams, David Lykins, Humphrey Thompson, Elijah Thompson and Jas. H. Renfro.

In 1843 the Association convened with Lexington Church on the 9th of September. Introductory sermon by A. P. Williams. John Farmer, Moderator, and James Waddle, Clerk, Jabez Shotwell, assistant.

Wm. H. Farmer, messenger from Spring River, Thomas Fristoe from Mount Pleasant, Z. Worley from Kentucky, Bluford Scott, a licentiate from Concord Association, Brethren Matthias Cline and James Fulkerson, from Platte River, and other preaching brethren invited to seats; and Elder Z. Worley, Thomas Fristoe and Wm. H. Farmer were selected to preach on Sabbath.

Basin Knob Church (since changed to Lone Jack), Mound Prairie, West Fork of Little Blue, and First Baptist Church in Richmond, were received into the union

of churches. The last named church remaining with us, however, but one year, uniting then with the North Liberty Association. Nineteen churches, with a total membership of 1,181.

The circular letter, written by A. P. Williams, who was appointed at the last session to write on the "*Origin, Design* and *Utility* of Associational Meetings among Baptists," was called for, read, debated, amended and adopted by a vote of 44 to 16—an able and interesting essay, containing a large amount of historical and Bible truth in a small compass. The churches of Pleasant Grove and Pleasant Garden having failed to give satisfactory replies to the committee appointed to visit them, were dropped from the list of churches.

Among the resolutions adopted we find the following:

Resolved, That we feel mortified at the treatment the Fishing River Association saw fit to mete out to our messengers and letter at their last meeting; but we leave their conduct to the decision of the Judge of the whole earth: we judge them not. The Fishing River Association having, as it appears, refused to receive the letter, or recognize the messengers as Baptists, on account of the action of the Association on the mission question in 1841.

The next meeting of the Association was with Clear Creek Church, in Benton County, on Saturday, September 14, 1844. Introductory sermon by Elder Henry Farmer. John Farmer, Moderator, J. T. Ricketts, assistant, and W. C. Ligon, Clerk, with James Borthick, assistant. Correspondence received from Saline, North Liberty and North Grand River Associations, and letters of correspondence sent to North Grand River, Spring River, Concord, Liberty, Platte River and Mount Pleasant. Elders John Farmer, Henry Farmer, Lewis Franklin and Wm. C. Ligon chosen to preach on Sabbath.

At this session the Association appears to have departed from its original non-committal policy, in relation to benevolent institutions, by passing the following resolutions:

Resolved, That we recommend to the prayers and the contributions of our churches the claims and necessities of the American and Foreign Bible Society; also,

Resolved, That we recommend to each of our churches to establish Sabbath Schools at some convenient place within their bounds.

We have, in the minutes of this year, for the first time, a full list of the ordained and licensed preachers of the Association, with their postoffice addresses, as follows:

ORDAINED MINISTERS.

William Duvall, Warrensburg, Johnson County; John Freeman, Harrisonville, Benton; John Farmer, Pleasant Hill, Van Buren; Henry Farmer, same; Jeremiah Farmer, Independence, Jackson; Lewis Franklin, Fort Osage, Jackson; Amos Horne, Warrensburg, Johnson; John Jackson, Harrisonville, Van Buren; David Lykins, Westport, Jackson; Wm. C. Ligon, Lexington, Lafayette; Joab Powell, Independence, Jackson; John T. Ricketts, Calhoun, Henry; James Renfro, Benton, Warsaw; Humphrey Thompson, Harrisonville, Van Buren; Joseph White, Greenton, Lafayette; Wm. White, Warrensburg, Johnson; Isaiah T. Williams, Warsaw, Benton.

LICENTIATES.

Barzela M. Adams, Independence, Jackson County; Wiley Farmer, Cool Springs, Lafayette; Wm. Gray, Calhoun, Henry; Elijah Thompson, Harrisonville, Van Buren; Hosea Williams, Pleasant Hill, Van Buren.

Brin Zion Church with 20 members, Grand River with 70, and Mount Pleasant with 10, were received into the Association at this session. Total number of communicants in the 21 churches represented, 1,300.

The twelfth annual session of the Association was held with Union Church, situated two miles west of Pleasant Hill, September 17, 1845. Introductory sermon by William C. Ligon. Letters and messengers from 23 churches, showing a membership of 1434. First Baptist Church in Independence, New Salem, near Independence, and Concord, in Lafayette County, were received as new members of the Association.

Alvin Brooking, of West Fork Church, was chosen Moderator, and Wm. C. Ligon, Clerk.

Correspondence from sister Associations being called for, Elder J. B. Calloway, from Liberty, Brother Joel Ball, North Liberty, Jas. Williams and Charles Hodges, from Platte River, and Wm. Burt, from North Grand River, presented testimonials and were received.

Elders Calloway, Franklin and Ligon were chosen to preach on Sabbath, and Elder A. P. Williams, expected to be present, was requested to preach a funeral discourse commemorative to the late Moderator of the Association. He, however, not arriving, said discourse was delivered by W. C. Ligon.

Continued correspondence with Saline, Liberty, North Liberty, North Grand River, Spring River, Concord, Platte River and Mount Pleasant Associations.

Among the other proceedings of the Association, we find the following:

WHEREAS, It has pleased the Great Head of the Church to remove by death Elder John Farmer, late Moderator of this Association; therefore,

Resolved, That we will ever cherish a fond recollection of the impartial manner with which he presided as Moderator of this body; that his death has left a vacuum in our ministerial ranks not easily filled; and that society has lost a highly estimable member.

The list of ministering brethren had received an accession during the year of Elders R. M. Miller and Frederick Snyder, (superannuated.) R. M. Adams and Wm. Gray had been ordained, and the list of licentiates had been increased by the addition of Wm. P. Sellers (Pleasant Hill), Charles Amet (Lexington), and Peter and Andrew Brown (Warsaw).

To the minutes of that session, (Twelfth Annual Session held with Union Church,) is appended a historical sketch of the different churches then composing the body, from which we take the following extracts:

FIRST BAPTIST CHURCH IN LEXINGTON.

Constituted, in 1824, with 20 members, by John Warder, Wm. Tharp, and Robert Fristoe.

In the spring of 1840, a revival commenced under the preaching of A. P. Williams, which continued to an extent for two or three years, and resulted in increasing the number of members from 25 to 250. Elder A. P. Williams ministered to the church, in the character of pastor, from 1840 to the close of 1843, since which Elder W. C. Ligon has discharged the duties of that office.

SIX MILE.

The letters from this church furnish no means by which any portion of its history can be compiled. From oral information we are authorized to say it has existed for many years. Elder Lewis Franklin is at present (1845) her presiding moderator and pastor.

LITTLE BLUE.

Constituted in 1832, by Elders Thomas Stayton and James Savage, and numbered 9 members. She appears to have prospered but little, and, in 1842, was rent in twain by the agitation of the mission question. The present church was at that time a minority of 15 who

were favorable to missions. On a division of the church, they yielded up their claim to the meeting-house, and were accustomed to meet either in the open air or in private houses. They have since built them a meeting-house and are now in circumstances of comparative prosperity. This church is now known as Blue Spring.

HIGH POINT,

In southeast corner of Johnson County, was constituted on the second Saturday in June, 1832, by Elders Wolf and Embree, and appears to have proceeded harmoniously to the present time.

BLACK WATER,

Dates the time of her constitution on the 15th day of July, 1832, and consisted originally of but 6 members. The constituting presbytery were Robert Fristoe, James Savage, and Enoch Finch. She appears to have prospered, numbering, in 1845, 40 members, after having dismissed a sufficient number to constitute two other churches.

LIBERTY,

Was constituted in May, 1836, with 10 members, by Elders Joseph White, John Warder, Wm. Simpson, V. S. Dillingham, and James Savage. Elder Joseph White labored with acceptance as her pastor until the current year. Elder Amos Horne is her present pastor. She appears to be in circumstances of prosperity.

HOPEWELL (NOW HARRISONVILLE).

Elders John Warder and Thomas Stayton constituted this church on the 18th of October, 1835.

UNION.

This church appears to have been constituted with 6 members on the 9th of December, 1837, by Elders John Jackson and James Savage. Elder Jackson discharged

the duties of pastor until 1843, since which time Elder Henry Farmer has officiated as pastor. Protracted and camp-meetings appear to have been greatly blessed in building up this church.

CLEAR CREEK.

This church was constituted August 17, 1839, by Elders John T. Ricketts and James Richardson, and consisted of 10 members. The circumstances connected with the constitution prove its members to have been the uncompromising advocates of benevolent institutions which characterize this age of Christian effort; and their current history establishes the fact of their highly commendable consistency.

BIG BLUE (WESTPORT).

William Tharp, Thomas Stayton, and G. Fitzhugh constituted this a Regular Baptist Church, and in this character it prospered for a time. In 1842 a diversity of sentiment was found to exist in regard to missionary and their kindred associations, which resulted in the exclusion of 10 members who were favorable to such efforts. The present church has grown out of the excluded members. They have been faithfully ministered to by Elders Henry and Jeremiah Farmer, whose labors have been blessed in building up the church, the number of its members having more than quadrupled since its organization.

POST OAK.

This church was constituted August, 1840, of 10 members, by Elders John Farmer, Joseph White, John Jackson, and Jeremiah Farmer. Elder William White was ordained as pastor of the church. She appears to have prospered greatly under his ministry until 1844; she then suffered some declension. Elder White resigned the pastoral office during the year, and was succeeded by Elder Amos Horne.

NEW HOPE.

Elders John Jackson and John Farmer constituted this church of 16 members in 1841. She immediately called Elder Jeremiah Farmer to the pastoral office, in which he continued to labor up to the present time (1845). The church has moved on prosperously and harmoniously. Brethren H. P. Thompson and Elijah Thompson were licensed to preach by this church in 1842, and the former ordained in 1844.

BIG CREEK, (NOW INDEX, M. R.)

Elders John Farmer, William Ousley, and Wm. White constituted this church at the house of Bro. Wm. Smith, Van Buren (Cass) County, July 16, 1842, with 16 members. Elder Ousley served them for a short time after it was organized, since which time it has been under pastoral care of Elder Henry Farmer.

GREENTON VALLEY,

Was constituted by Elders Joseph White and A. P. Williams, at the house of the former, on the 13th of August, 1842, and consisted of 12 members. She was originally an arm of the First Church in Lexington. She has been generally prosperous. Elder Henry Farmer supplies them with preaching.

BASIN KNOB (NOW LONE JACK, M. R.)

Elders Joab Powell, Joseph White, Henry Farmer, and Wm. White constituted this church on the 29th of October, 1842, of 14 members. Immediately after the constitution Elder H. Farmer was chosen pastor, under whose ministry she appears to have prospered greatly.

MOUND PRAIRIE.

This church was constituted with 50 members in the autumn of 1842. She also was a branch of the First Church in Lexington, and the fruits of a protracted

meeting conducted by our indefatigable brother, A. P. Williams. She is supplied with preaching by Isaiah T. Williams and Charles Amet on Lord's day, and by Elder W. C. Ligon on the third Saturday in each month.

WEST FORK OF LITTLE BLUE.

This church was constituted by Elders Henry Farmer and Thomas Stayton on the 2d day of December, 1842, with 16 members dismissed from Pleasant Grove for that purpose. From her letter to the late Association, it will be seen that she has enjoyed general prosperity. "The Lord abundantly blessed us with a gracious revival of His work under the pastoral care of Bro. Jeremiah Farmer, under whose labors we have increased from 16 to 103 members."

BRIN ZION.

Elders Elias George, of Morgan, and Jesse G. Berkley, of Cooper County, constituted this church on the 26th of December, 1843, of 6 members, at which time Isaiah T. Williams was ordained to the ministry. From her letter she appears to have been generally prosperous. She is supplied with preaching by Elder James Renfro and two licentiates, Andrew and Peter Brown.

GRAND RIVER.

This church was organized by Elders John Jackson and Jeremiah Farmer, on the 4th day of April, 1844, and consisted of 32 members. Her letter complains of coldness. She appears, however, to have doubled her numbers under the ministry of Elders Jackson and Jeremiah Farmer.

MOUNT PLEASANT.

Elder J. T. Ricketts and James Renfro constituted this church, with 10 members, on the 26th of August, 1844. She has recently engaged the services of H. P. Thompson as pastor.

FIRST CHURCH IN INDEPENDENCE.

This is a new church and united with the Association at its present session (1845). She was organized by Elders Lewis Franklin, H. P. Thompson, and A. P. Williams on the 3d of April, 1845, of 12 members.

NEW SALEM.

This church is also of recent organization and was received into the Association at its present session; constituted on the 31st of March, 1845, by L. Franklin, H. P. Thompson and A. P. Williams.

CONCORD,

Lately constituted, having been organized on the 31st of August, 1845, of 20 members, by Elders Joseph White, Joab Powell and Wm. White.

The next meeting of the Association was appointed to be held with New Hope Church, on Friday before the second Lord's day in September, 1846.

And now, in closing this chapter of the history of this Association, let me indulge in a few reflections and reminiscences which have been called up by an examination of the minutes of the transactions of the Association for the first eleven years of its existence. In those records I see the names of brethren, dear brethren and fathers in Israel, who have long since been called from earth to the enjoyment of a higher life and a happier association in the realms of heavenly bliss. Again I see the names of others whose lot has been cast in distant lands, laboring now in other parts of the Master's vineyard; brethren whose faces I shall see no more upon earth, and whose voice and whose counsel will be no more heard in the meetings of Blue River Association. A few, and but few indeed, of all those ministers and brethren whose names I find in the records of the Association, during the first eleven years of its existence, can I call

to mind as now having a place in our union of churches. But though the pioneer Baptists of Missouri have nearly all passed away, the cause which they espoused still lives and will endure. That cause has been onward and upward, and though the whole of that phalanx of Baptist ministers who organized the Blue River Association in 1834, have laid down their armor and have crossed over the river, there to rest from their labors, their places have been filled by others, who have come at the call of the great Captain of our Salvation, who has not left Himself without witnesses to testify for Him, and in His name and in His strength to conquer.

Though some of the churches which then united to form that sisterhood of churches, have left us, and others ceased to exist, their places have been filled by others stronger and more efficient; and instead of the 10 churches which originally constituted that sisterhood, there were seven years later 22, and in 1874, 51. And though of the 384 Baptists which were originally in the union, all, with perhaps but one exception, are gone, yet others have come to fill their places, and the number, as has been seen, grew in eleven years from 384 to near 1,500, and at our last session in 1874 amounted to 5,002. Truly have we grounds for encouragement, and cause for the utmost gratitude to the Great Head of the Church for His protecting care and His loving kindness.

In 1846, Blue River Association met with New Hope Church on Friday, September 14th. Introductory sermon by Elder Lewis Franklin. Letters and messengers from 22 churches, 3 of which were petitionary for admission into the Association. Clear Creek, Brin Zion, Mount Pleasant and Independence not represented. Total membership, 1,494. Lewis Franklin was chosen Moderator, and Wm. C. Ligon, Clerk. Providence, South Fork and Pottowatomie Churches admitted.

A committee of seven, viz.: Wm. White, James Waddell, Jeremiah Farmer, Milton F. Price, Wm. C. Ligon, Lewis Franklin and John Jackson, were appointed to visit Post Oak Church, for the purpose of reconciling or removing a difficulty amongst the brethren of that church, and report to the next meeting of the Association, which difficulty, as appeared from their report, was happily settled.

The following, amongst other resolutions, were adopted with comparative unanimity:

1st. *Resolved,* That this Association appoint an evangelist to preach in the destitute parts in the bounds of the Association, and to hold a meeting of days with each church, and take up collections for the support of said evangelist, and report at the next meeting of the Association.

2nd. That Brother Jeremiah Farmer be requested to travel and preach within the bounds of the Association in compliance with the foregoing resolution.

The name of Wm. P. C. Caldwell appears for the first time in the minutes of this year's session as an elder and messenger from High Point Church; while the name of Elder James Renfro is omitted, and appears no more upon the records of the Association.

Wm. Harris and Edward Wood, of Jackson County, and Perry D. Williams, of Benton, are added to the number of licentiates, and the names of John Freeman and Wm. P. Sellars are dropped from the list.

The next meeting of the Association was with Liberty Church, in Johnson County, on the 10th of September, 1847. Introductory sermon by Elder Jeremiah Farmer. Alvin Brooking was chosen Moderator, and E. Roth, Clerk. Twenty-nine churches were present by letter and messengers, four of which were new churches asking ad-

mission into the union, which was granted to Mound Branch, Spring Grove, Dover and First Church of Warrensburg. Pottowatomie not represented. Total membership, 1,526.

The Committee of Arrangements were required to take into consideration the propriety of dividing the Association, and report; which report seems to have been adverse to a division.

Elder Wm. B. Senter, from Liberty; Wm. Thornton and O. J. Maxwell, from Saline; Elder G. D. Brooks, from North Liberty; T. M. Brooks, from Platte River, and J. M. Goodson, from North Grand River, were invited to seats, as were also all visiting elders from this and other Associations.

Voted to continue correspondence with Saline, North Liberty, North Grand River, Liberty, Platte River and Mount Pleasant; but voted to drop correspondence with Concord, which action was rescinded at the next meeting of the Association, and correspondence with Concord resumed. Resolved also that it was inexpedient to divide the Association.

The report of Jeremiah Farmer, as evangelist, received, in which he says: "I have devoted 6 months in your service, preached 150 sermons, attended 6 protracted meetings, traveled 1,355 miles, and witnessed the conversion of about 60 souls; prayed with and instructed many mourners; assisted in the constitution of one church and in the ordination of several deacons, and received by contributions $53.62½."

The Association, at this session, appointed Jeremiah Farmer and W. P. C. Caldwell as evangelists for the ensuing year, to be governed by the same instructions as last year.

Elders J. T. Ricketts, Wm. C. Ligon, Henry Farmer,

and Jeremiah Farmer appointed to preach on Lord's day.

The names of Peter Brown, Perry D. Williams, and E. Roth are this year added to the list of ordained ministers, and J. J. Robinson, of Jackson, and J. Q. Bridges, of Johnson, are added to the number of licentiates, while the name of Charles Amet is dropped from the list.

In 1848, the Association met with Post Oak Church, on the 8th of September. Introductory sermon by Elder Henry Farmer, alternate of Elder John Jackson, not present.

Letters and messengers from thirty churches received. Mound Branch, Pottowatomie, and First Church in Warrensburg not represented. Bethel, Blue Ridge, First Baptist Church in Warsaw, and Elk Fork, admitted as new churches into the Association.

Alvin Brooking chosen Moderator, and Edward Roth, Clerk.

James Cole, a messenger from Liberty, Elders G. D. Brooks and E. Evans, from North Liberty, were present and invited to seats.

At this session of the Association, Elders Jeremiah Farmer and W. P. C. Caldwell made a very encouraging report of their labors as evangelists during the year, from which report it appears their labors had been abundantly blessed.

The Association appointed J. Farmer, Henry Farmer, William White, and B. W. Sanders, each, to labor at least four months as missionaries within the bounds of the Association. Peter Brown was also appointed as an evangelist to labor in the destitute parts of Bates, St. Clair, and Benton Counties, to be governed by the rules of this Association respecting evangelists.

It appears that at this meeting of the Association, the church of Basin Knob submitted the following query

solution: "Is it in order to receive brethren from other denominations who have been baptized upon a profession of faith, without re-baptizing them?"

The Association appointed a committee, consisting of Elders Lewis Franklin, Wm. C. Ligon, W. P. C. Caldwell, Jeremiah Farmer, and B. M. Adams, to prepare an answer to the question. The committee reported an answer, which, after much discussion by the Association, was rejected, and the query laid upon the table unanswered.

The Association having now fully entered into the missionary work of sending the Gospel to the destitute, resolved, by a resolution passed at this session, to rescind so much of her action and resolution of 1841 as declares that, "As an Association, we will have nothing to do with benevolent or missionary operations."

Elders George, Casick, Ligon, and Roth preached on Sabbath.

B. W. Sanders was this year added to the number of ordained ministers, and Isaiah T. and Perry D. Williams omitted or stricken from the list. The names also of Moses Bailey and John Hunt, of Lone Jack Church, are inserted in the list of licentiates, and that of Wiley B. Farmer is omitted.

The next meeting of the body was with Big Blue Church, September 7, 1849. Introductory sermon by W. P. C. Caldwell, Alvin Brooking, Moderator, and Elder E. S. Dulin, Clerk. M. F. Price elected Treasurer.

Reports of the evangelists or missionaries presented and ordered to be printed with the minutes; which reports were, in the main, encouraging, although showing, (that of Brother Brown in particular,) great destitution of church privileges and of the preached Word in some parts of the territory pertaining to this Association.

The following resolution amongst others was adopted:

Resolved, That this Association cordially approves of the location of William Jewell College in the town of Liberty, in the western part of the State, and that we will use all proper efforts to advance its interest. It was also, *Resolved*, That Blue River Association become auxiliary to the General Association of Missouri, and appoint messengers to represent her in that body at its next session.

Collections were taken up for the General Association, for our evangelists, and also for the Missouri Baptist Indian Mission. It was also resolved, at this session, that our evangelists be instructed to follow the primitive custom of going two and two together, and that they confine their labors to the destitute parts as much as practicable.

Another resolution required and provided that the evangelists should receive not less than $18 per month, provided that amount was freely contributed; and, further, that if any one of them received contributions exceeding that amount, the excess should be turned over to the Treasurer of the Association.

Elders Caldwell, J. Farmer, and E. S. Dulin appointed to preach on Sabbath.

The name of Elder J. T. Ricketts, one of the original preachers of the Association, fails to appear on the minutes of this year's session, and is found no more upon the records of our union. But the name of Elder J. J. Robinson this year takes its places in the minutes, and continues to the present time as one of our most faithful and energetic elders. Dr. Johnson Lykins and M. F. Williams were added to the number of ministering elders at this session. The names also of John R. Franklin, of Six Mile, Thomas J. Harris, of New Hope, and D. A.

Potts, of Six Mile, are added to the list of licentiates, while the names of Wm. Harris, Andrew Brown, and John Hunt are omitted or withdrawn from said list.

The next meeting of the Association was with the Grand River Church, September 7, 1850. Introductory sermon by Elder Lewis Franklin. Alvin Brooking chosen Moderator, and M. F. Price, Clerk. Letters and messengers from 34 churches, Mount Olivet and Pleasant Valley being new churches received at the present session.

The evangelists, J. Farmer, Wm. White, Peter Brown, J. J. Robinson, W. P. C. Caldwell, submitted their reports, which were ordered to be printed with the minutes.

A committee on missionary operations, consisting of Jeremiah Farmer, J. J. Robinson, Josiah Leake, W. P. C. Caldwell, and Lewis Franklin, was appointed and reported as follows, which report was by the Association adopted:

"We have reviewed our past labors in the missionary cause with devout thanks to God for the success with which our efforts have been crowned. But while our present system has done much in stirring us up to a sense of our duty in sending the Gospel to the destitute, it does not fully provide for their supply. As we meet but once in the year, the importance of the work demands something more efficient than the plan hitherto pursued by us. Your committee would therefore respectfully recommend the appointment of an Executive Committee of twenty, five of whom to constitute a quorum, whose duty it shall be to employ a missionary or missionaries, if necessary, to preach entirely to the destitute; to receive reports from the missionaries thus employed, and to make reports to the Association annually, and also to solicit aid for the support of our missionaries, and to hold meetings at least every three months. We likewise recommend a Board of Managers, to consist of one from each

church, to correspond with the Executive Committee, and to act in concert with them, especially at their annual meetings. We recommend the following named persons for the Executive Committee: 'M. F. Price, James W. Waddell, Wm. Duvall, H. Wallace, H. Belles, A. Brooking, J. Mickleborough, G. Neat, G. Holloway, S. G. Allen, H. G. Glenn, John Jackson, Flemming Harris, H. Farmer, E. Roth, J. Leake, Lewis Franklin, J. J. Robinson, W. P. C. Caldwell, and J. Farmer; and also the following as a Board of Managers, to act in concert with said Executive Committee: Jedediah Williams, E. Wood, P. H. Drace, J. W. Green, Luke Williams, F. G. Reavis, James W. Manion, Harris C. Jackson, R. M. Miller, J. C. Martin, Wm. Lankford, Wm. Wright, J. Brady, J. G. Winston, G. Adams, J. Williamson, S. Evans, D. Lykins, J. Hopper, M. Kinkaid, B. Stark, L. S. Evans, J. P. Smith, E. W. Ramsey, A. Ousley, D. W. Johnson, Wm. H. Trolinger, and Joab Powell.' "

It appears that the brethren at this session of the Association did not rest satisfied with merely passing resolutions on the subject of missions.

Thirty-six dollars and ninety cents was sent up by certain churches to aid in sustaining missionaries preaching in destitute parts of the Association: $238 was also pledged by individuals to be paid to the Treasurer during the year for the same purpose, and a collection of $40.35 was taken up on Sabbath and divided equally between this and the General Association.

Elders Josiah Leake and D. W. Johnson preached on Sabbath.

The names of Frederic Snyder and E. S. Dulin do not appear amongst the names of ministering elders at this year's session, and the names of Josiah Leake, Wm. C. Bachelor, and D. W. Johnson are added. B. F. Goodwin,

J. B. Bowers, Fleming Lucas and Luke Williams are added to the list of licentiates.

In 1851, the Association convened with Mound Prairie Church, Lafayette County, on the 13th of September. Introductory sermon by Elder Jeremiah Farmer. The churches of Hogle's Creek, Benton County, Norris Creek, Henry County, Deep Water, Bates County, and Independence were received as new churches into the Association. The Association then numbered 38 churches, five of which, viz.: Greenton, Big Creek, Pottowatomie, Mound Branch, and Elk Fork were not represented. Total number of members 2,545. Elected Alvin Brooking, Moderator, and Hugh G. Glenn, Clerk, with M. F. Price, assistant.

The Executive Committee of twenty, through their secretary, J. Farmer, reported that Elders W. White and John Jackson had been employed by them, and under their instruction had labored 235 days, mostly in Henry and Bates Counties. That a church had been constituted in Independence, and aided by them to the amount of $50. A change was made in the Executive Board by reducing the number to seven and making it more central. The Moderator appointed the following brethren as the board: Jeremiah Farmer, John Ament, S. G. Allen, and H. G. Glenn from Harrisonville Church, and Henry Farmer, Joseph Christopher, and Wm. Farmer, from Union. An advisory committee of one from each church was selected by the messengers then present from the respective churches, to wit: James W. Waddell, Lewis Franklin, J. M. Burrus, W. P. C. Caldwell, Amos Horn, F. G. Reavis, John Wornall, Jacob Tyler, Sydney Adams, Stephen White, E. S. Payne, Samuel Cunningham, B. B. Barton, J. B. Bowers, M. F. Williams, John Jackson, J. C. Vincent, Geo. W. Anderson, J. H. Harris, Daniel Marr, David Lykins, J.

Hopper, J. W. Foster, E. Roth, Mumford Pelly, J. M. Kemper, E. W. Ramsey, D. W. Johnson, Wm. Gray, Joab Powell, Joseph Monroe, Wm. White, Hiram Henderson, and Samuel Ruffner.

A difficulty appearing to exist between Warrensburg and Bethel Churches, a committee, consisting of Brethren James W. Waddell, David Edwards, Samuel Cunningham, H. C. Jackson, Samuel Ruffner, Wm. Farmer, S. G. Allen, H. G. Glenn, John Brady, James Davenport, John Wornall, Owen Cooper, Jesse Enloe, James C. Martin, and A. Brooking, was appointed to meet in Warrensburg, and hear the parties in controversy, and make a decision in the case, a copy of which decision to be published in the minutes of the Association or the *Western Watchman*. It appears, however, that a quorum of said committee never met, and no decision, so far as we know, was ever made.

Two hundred dollars were at this meeting of the Association pledged by individuals to further the mission work of the Association, and $370 sent up by the churches contributed by individuals and raised by public collection at the then present session.

The names of Wm. C. Ligon, Josiah Leake, and Wm. C. Bachelor do not appear on the minutes of this year. B. F. Goodwin is added as an ordained minister. S. F. Thompson and D. N. Horn are added to and T. J. Harris taken from the list of licentiates.

The next meeting of the Association was with the Mount Pleasant Church, in Benton County, September 30, 1852. Introductory sermon by Wm. White, in the absence of Joab Powell. James W. Waddell chosen Moderator, and M. F. Price, Clerk. Friendship Church at Columbus, in Johnson County, was admitted at this session into the union of churches, though objected to by the delegation from Blackwater. The Executive Board

made report of four months' missionary labor by Wm. White, mostly in Henry County.

The Committee on Missions recommended an increased effort on the part of the Board to supply the destitute fields, and that if the salary was not sufficient to procure laborers, to consider the wants and efficiency of ministers and regulate the salary accordingly. The Executive Board was changed from Harrisonville and vicinity to Warrensburg and its vicinity, and made to consist of Elders W. P. C. Caldwell and A. Horn, and Brothers John Price, Jas. W. Greer, J. C. Rountree, Z. Emerson, and J. Rogers.

A resolution was passed, recommending to the brethren *The Tennessee Baptist*, and also an obituary resolution in relation to the decease of Elder D. W. Johnson.

The name of Elder Joab Powell does not appear in the minutes of this year, he having moved to Oregon, while the names of Wm. A. Durfey, D. L. Russell, Wm. G. Gentry, and J. B. Bowers are added to the list of ordained ministers. J. H. Kemper and D. N. Horn are also added to the number of licentiates.

The next session was with Lone Jack Church, on September 30, 1853, and following days. In the absence of Wm. Gray, the introductory sermon was preached by W. P. C. Caldwell. S. G. Allen was chosen Moderator, and T. M. T. Jackson, Clerk. Five new churches were added to the Association at this session, viz.: Mount Pisgah, Cass County; Mount Pisgah, Henry County, Walnut Grove, Harmony and Red Dirt. The number of churches in the union was then 41, all of which were represented, except Warrensburg and Hogle's Creek.

The Committee on Missionary Operations, by Lewis Franklin its chairman, reported, recommending a different plan of operations, viz.: That each brother, both ministers

and laity, pledge so many days' labor in preaching. Those who are not ministers to choose the minister to fill their pledge and the place to bestow the labor. They further recommended that as there was on hand a special fund for supplying the destitution, a missionary or missionaries be employed for that purpose.

The Association voted that the pastors of the several churches present to their respective churches the claims of the plan recommended, and try to enlist a general co-operation in the mission work throughout the Association. The Association also elected Wm. A. Durfey and D. N. Horn as missionaries, they to labor four months each in destitute parts of the Association.

The names of the churches, with their location and number of communicants, were as follows:

Lexington, Lafayette County, 310 members; Six Mile, Jackson, 39; Blue Spring, Jackson, 112; High Point, Johnson, 59; Blackwater, Johnson, 13; Liberty, Johnson, 67; Harrisonville, Cass, 225; Union, Cass, 180; Westport (Big Blue), Jackson, 60; Post Oak, Johnson, 35; New Hope, Cass, 80; Big Creek, Cass, 13; Lone Jack, Jackson, 149; Mound Prairie, Lafayette, 113; West Fork, Jackson, 131; Mount Zion, St. Clair, 34; Grand River, Cass, 71; Mount Pleasant, Benton, 25; New Salem, Jackson, 57; Providence, Johnson, 28; Spring Grove, Benton, 58; Concord, Johnson, 47; Dover, Lafayette, 57; Bethel, Johnson, 66; Blue Ridge, Jackson, 42; Warsaw, Benton, 40; Elk Fork, Pettis, 43; Warrensburg, Johnson, 65; Mount Olivet, Henry, 54; Pleasant Valley, Jackson, 52; Norris Creek, Henry, 19; Deep Water, Bates, 13; Independence, Jackson, 32; Hogle's Creek, Benton, 16; Friendship, Johnson, 10; Pottowatomie, Wea Station, 25; Mount Pisgah, Cass, 38; Mount Pisgah (south), Henry, 11; Walnut Grove, Cass, 13;

Harmony, Lafayette, 14; Red Dirt, Bates, 8. Total. 2,542.

The number of ministering elders this year is increased by the addition of J. M. Brown, Westport; G. F. H. Crockett, Lexington; Howard Chism, Independence; D. N. Horn, Warrensburg; George Minton, Tabo; and Edward Wood, Blue Spring. The name of S. G. Allen is added to the list of licentiates, and those of D. A. Potts. John R. Franklin, and Fleming Lucas are omitted.

The Association next convened with Harrisonville Church, September 24, 1854. Introductory sermon by Wm. A. Durfey; S. G. Allen, Moderator, and M. F. Price, Clerk. Oak Grove Church, Saint's Rest, and Bethlehem, admitted into the union. Mount Prairie and New Salem not represented.

Appointed Committees of Arrangement, Finance, Correspondence, Indian Missions, Missionary Operations, List of Ministers, Wm. Jewell College, Religious Exercises, Sunday School, and Temperance, which several committees made report.

The Committee on Missionary Operations recommended an Executive Board of three persons only, which was adopted, and M. F. Price, J. W. Waddell, and J. H. Graham, of Lexington Church, were appointed as said Board.

Report of missionaries of the last year called for. W. A. Durfey—no labor performed; D. N. Horn reported four months' labor with good results.

The following resolution, amongst others, was adopted: *Resolved*, That, in the opinion of this Association, it is a departure from the doctrine and practice of the United Baptist Church, and incompatible with the order of the primitive church, for Baptist ministers to baptize persons without carefully examining the evidences of their conver-

sion and regardless of their subsequent connection with the Baptist Church; and that the ministers of Blue River Association be affectionately requested henceforth to desist from the practice alluded to.

This resolution, we believe, was passed in consequence of our missionary, D. N. Horn, having baptized certain persons at their request who were desirous of connecting themselves with a Methodist Church, whose minister refused to baptize them by immersion.

Preaching during the meeting by Elders A. Horn, D. N. Horn, L. Franklin, Wm. Gray, P. Brown, R. S. Thomas, Tyre C. Harris, H. Farmer, J. J. Robinson, Wm. A. Durfey, B. M. Adams, Sterling Hill, W. C. Harding, and W. P. C. Caldwell.

Contribution by the churches, $55.35; contribution paid by individuals, $45; amount pledged by churches, $70, and by individuals, $240.

The list of ordained ministers increased by the addition of A. G. Newgent, Wm. Carrollton, and J. Gott, and diminished by the death of J. B. Bowers, and the removal of G. H. H. Crockett and J. M. Brown. The names of S. Hill and W. C. Harding were also added to the list of licentiates. Tyre C. Harris had also been added to the number of ministering elders, and before the year expired was taken away by death.

The next meeting was with Six Mile Church, October 13. 1855. Introductory sermon by Elder Jeremiah Farmer. The new churches of Walnut Creek, Mount Nebo, Kansas, and Pleasant Grove admitted into the Association. S. G. Allen elected Moderator, and Wm. A. Durfey, Clerk; Wm. M. Brisco, Treasurer. The usual committees were appointed.

The Committee on Missions reported that, "We believe the present plan as good as can be adopted, and recom-

mended its continuance." Report adopted, and S. G. Allen, J. Farmer, and H. G. Glenn elected as the Executive Board. The Executive Board of last year reported that they had not been able to find men to devote their whole time to the work, but had employed D. N. Horn, John Jackson, and Henry Farmer part of the time, who had been moderately successful.

At this session, the churches of Mount Pleasant, Elk Fork, Warsaw, Salem, Mount Olivet, Pleasant Grove, Spring Grove, High Point, and Bethlehem were dismissed from this to form the Tebo Association.

Contributions, this year, by churches, $92; by individuals, $26.50; pledged by churches, $75, and by individuals, $90.

The number of ordained preachers was diminished by removals or dismissals this year of Peter Brown, Wm. A. Gray, and B. F. Goodwin. John Jackson, one of the original ministers of the Association of 1834, had also removed to Kansas Territory, and outside our boundaries. The following names were added to the list of ministering elders: C. J. Teas, R. S. Thomas, T. Camell, Sterling Hill, W. C. Harding, and E. S. Dulin. We also find G. W. Johnson, G. W. Campbell, G. S. Kerlerson, N. Chrisman, and —— Ellage upon the list of licentiates.

In 1856 the Association met with West Fork Church, on the 4th of October. Introductory sermon by Elder R. S. Thomas. Letters from thirty-two churches, with their messengers present. Big Creek and Walnut Grove not represented. Bone Hill Church admitted into the Association. A letter was also received from High Point Church, stating that she had been rejected by Tebo Association, and asking that a committee be appointed to investigate the alleged irregularities preparatory to her application for re-admission into Blue River Association;

which request was granted, and Lewis Franklin, M. F. Price, Wm. M. Brisco, J. W. Adams, S. B. New, Miles Griffin, and Wm. Langford appointed said committee; which committee, at the next session, reported her difficulties settled, and High Point again became a member of the union.

Preaching during the session by Elders G. Minton, S. Hill, T. N. O'Briant, Thomas Stork, H. H. Tilford, F. German, and E. Roth.

Committee on Nominations reported recommending the continuance of the old Executive Board of Missions, viz.: J. Farmer, S. G. Allen, and H. G. Glenn.

Elder B. M. Adams having prepared an essay on Temperance, in compliance with a resolution of the last session, it was submitted by the Committee on Temperance as their report. Adopted and printed.

A sermon preached before the Ministers and Deacons' Meeting, on the 3d of October, was also by the Association ordered to be printed with the minutes.

A motion was made and carried to instruct the executive board to make liberal provision for Independence Church during the ensuing year. A subscription was also opened to aid the brethren in Independence to pay for their house, when about $350 was subscribed, and Brethren L. Franklin, M. F. Price, Wm. M. Brisco, and H. H. Tilford were appointed to solicit further assistance, the indebtedness of said church amounting to about fifteen hundred dollars.

F. German and Joseph W. Warder were added to the list of ministering elders this year; A. P. Williams also is found in the list at this session. R. Bowers, Wm. Thompson, A. H. Dean, Isaac Jacob, and C. G. T. Gibbon are also added to the number of licentiates.

The next annual meeting was with Providence Church

in southeast of Johnson County, October 3, 1857. Introductory sermon by S. G. Allen. Thirty-four churches represented, and Walnut Grove and Deepwater without representation. Total membership in the Association, 2,529. Chose R. S. Thomas, Moderator, Wm. A. Durfey, Clerk, and E. Roth, assistant; Wm. Jones, Treasurer.

Elder J. W. Sacry, from North Liberty, Wm. White and Wm. A. Gray, from Tebo, and S. Adkins, from Concord, were invited to seats.

Preaching on Sabbath by A. P. Williams, R. S. Thomas, and J. W. Warder.

Committees were appointed on Missionary Operations, Correspondence, Finance, Education, Temperance, Colporteurage, Sabbath Schools, etc., which committees severally made reports, which were received.

Contributions by the churches at this session, $233.89; pledges from churches, $91; from individuals, $122. Executive Board: Jeremiah Farmer, S. G. Allen, and H. G. Glenn.

The names of R. R. Owens, H. H. Tilford, D. W. Ashburn, and —— Luther, added to the list of ordained ministers, and B. F. Thomas to the list of licentiates.

In 1858, the Association convened with Blue Spring Church on the 2d of October. Elder A. P. Williams, appointed to preach the introductory sermon, and H. H. Tilford, his alternate, both being absent. Elder Wm. M. Bell, of Saline Association, by request, delivered a sermon introductory from Titus 2:14.

Letters from churches were called for and read, and upon motion the former officers of the Association were re-elected. Wm. C. Harding was also elected assistant Clerk. Messengers from sister Associations: Wm. M. Bell, from Saline, J. B. Link, and T. N. O'Briant, North Liberty, and A. Campbell, from Tebo, were invited to

seats. Preaching by T. N. O'Briant, Saturday afternoon; J. Gott, at night; R. S. Thomas and J. B. Link, forenoon Sabbath; W. M. Bell, 1 o'clock P. M., and S. G. Allen and A. G. Newgent, at night.

The report of the Committee on Missionary Operations, at this session, was called for, read and adopted, but afterward reconsidered, and the Association went into committee of the whole upon the subject of missions in general. Bro. Harding in the chair, the result of which was a recommendation to submit the whole matter to the Executive Board, with instructions to employ one or more missionaries as the case may demand, so that the destitutions in the bounds of the Association may be supplied — which report was by the Association adopted. The Committees on Correspondence, Sabbath Schools, Education, Temperance, etc., made able reports, which were received, adopted, and published with the minutes.

The Executive Board reported as follows: "Your Board regret that we have been unable to secure the services of a missionary for the past year. We are of opinion that we have used all due diligence in the discharge of the duties assigned us, and none can more deeply regret the failure to secure an efficient missionary. We have paid out during the year the following: To H. H. Tilford, for Independence Church, $100; A. P. Williams, missionary, $5; and for advertising, $1.50."

The Association, upon the recommendation of the Committee on Nominations, this year appointed Miller W. Easley, Caleb Winfrey, and Martin Rice as the Executive Board.

We find at this session, amongst others, a resolution recommending *The Christian Repository*, by S. H. Ford.

It was also resolved that the Clerk be instructed to buy a new book, and therein record the minutes from

where they have been left off, and that in future the Clerk be required to keep a record of the minutes.

G. Foster and J. W. Mimms are this year additional ministering elders in the Association, and A. J. Martin and C. M. Kavanaugh are additional licentiates.

The Association, in 1859, met with Concord Church, October 5th. Introductory sermon by B. M. Adams. Letters from the churches read. Liberty, Big Creek, Mount Pisgah, Pleasant Grove, and Blackwater not represented. Two letters, with two sets of delegates from Independence, claiming a place in the Association, which letters and the matters pertaining, were laid upon the table until the next day. Chose W. P. C. Caldwell, Moderator, and Joseph W. Warder, Clerk; E. Roth, assistant. Elders J. Leake and J. Morris, from North Liberty, T. V. Greer, from Concord, and Wm. M. Bell were present as messengers from those Associations, and were invited to seats.

Upon the second day of the session, the Association resolved itself into a committee of the whole to take into consideration the matter of difficulty in Independence Church, and as the result of its deliberations recommended the appointment of a committee of nine to meet at Independence on Friday before the fifth Lord's day in October, 1859, to inquire into the said matter of difficulty, and make report at next session; and further, that the said Friday be observed as a day of fasting and prayer by all the churches of the Association that God may crown the labors of the committee with success. Said committee was appointed as follows: G. W. Johnson, M. F. Price, W. P. C. Caldwell, J. C. Martin, B. M. Adams, Amos Horn, B. F. Goodwin, J. Gott, J. W. Warder, and W. Langford.

It was at this meeting resolved to continue the plan

of missionary operations with the addition of an advisory committee of one from each church to meet with the Executive Committee once in every three months, which advisory committee was selected as follows: William Duval, J. Petty, E. Wood, J. Gott, N. P. Brooks, Luke Williams, W. B. Hornbuck, J. F. Wistar, S. T. Hoover, E. S. Payne, J. C. Martin, H. Chism, W. Langford, J. France, S. Adams, W. W. Beasley, G. Kesterson, T. A. Webb, C. G. T. Gibbon, H. Best, W. Adams, W. Dalton, G. Warren, A. H. Dean, A. Horn, G. P. Harding, J. Ashburn, Wm. M. Brisco, Isaac Jacob, F. German, and Owen Cooper.

A special Committee on Obituaries reported two resolutions, expressing the feelings of this Association in relation to the lamented death of R. S. Thomas, late Moderator of the Association, and of W. C. Harding, one of its young and promising ministers.

The Executive Committee made a detailed report of their proceedings during the year, which is too long for insertion here, but from which we learn that Wm. A. Durfey had been kept in the missionary field during the year at a cost of $300, and that small amounts had been paid to other ministers for missionary work. The Association re-appointed the same brethren — Easley, Winfrey, and Rice — as the Executive Board for the ensuing year. Wm. Thompson, J. A. Hollis, and Z. B. Adams, are found amongst the ministering elders of this year.

The delegates to the 27th annual session of the Association met with Union Church on the 1st of September, 1860. Introductory sermon by Jos. W. Warder. Elected W. P. C. Caldwell, Moderator, and M. F. Price, Clerk, Jos. W. Warder, assistant. Oxford and Aubry Churches in Kansas; Clear-Fork, Elm Spring, and Kingsville, in Johnson County, Mo., and Big Cedar and New Liberty,

in Jackson, were admitted into the Association. The churches in the union at that time numbered 38, with a membership of 3,175.

The committee appointed at the last session to visit Independence Church reported that, after a thorough inquiry and examination, they had found that the claims of the majority to be *the* church are fully sustained, and that as such has sovereign jurisdiction in the discipline of her members. The following is the letter of correspondence to sister Associations adopted at this meeting:

"*The Blue River Association in Session with Union Church, Cass County, Missouri, to the Sister Associations, Greeting:* By the goodness of God we are once more permitted to correspond with you by letter and messengers. A number of the churches here have been favored with the outpouring of God's Spirit, and greatly refreshed by the ingathering of precious souls. Our statistics are as follows: Received by baptism, 305; by relation, 14; by letter, 171; deaths, 43; excluded, 39; dismissed by letter, 174; total membership, 3,175.

The Executive Board made report of their missionary efforts during the year, which appears to have been satisfactory; the substance of which report was that Elder George Milton had labored in their employ in the most destitute parts of Johnson County, and had organized the churches of Elm Spring and Kingsville, supplying them with preaching; and that Elder D. S. Miller had labored as their missionary in the western part of Jackson County and on the eastern border of Kansas, organizing and preaching for the churches of Big Cedar, Aubrey and Oxford. Pleasant Grove Church was dropped from the list of churches as having ceased to exist. The list of ministers at that time belonging to the Association, with their postoffice address, was as follows:

B. M. Adams, Morristown, Cass County; Jeremiah Farmer, S. G. Allen, A. G. Newgent, Harrisonville, Cass; Henry Farmer, Pleasant Hill, Cass; Howard Chism, J. J. Robinson, Independence, Jackson; W. A. Durfey, Harrisonville, Cass; Lewis Franklin, F. German, Sibley, Jackson; Edward Wood, Blue Spring, Jackson; J. M. Ashburn, J. H. Luther, J. W. Mimms, J. Lykins, Kansas City, Jackson; D. S. Miller, Santa Fe, Jackson; J. W. Warder, J. A. Hollis, Lexington, Lafayette; E. Roth, Dover, Lafayette; Geo. Minton, Chapel Hill, Lafayette; James White, Greenton, Lafayette; Amos Horn, W. H. Duvall, Fayetteville, Johnson; Wm. Thompson, Austin, Cass; W. P. C. Caldwell, B. F. Goodwin, Z. B. Adams, Wells' Store, Johnson; J. W. Mitchell, Pleasant Hill, Cass; Jonathan Gott, Fayetteville, Johnson; C. G. T. Gibbon, Columbus, Johnson; G. S. Kesterson, Sniabar, Lafayette; A. H. Dean, Austin, Cass.

In addition to the ordained ministers above, the following were included in the list of licensed ministers:

J. H. Kemper, Independence, Jackson County; Isaac Jacob, Holden, Johnson; Moses Bailey, Lone Jack, Jackson; E. N. Farley, J. P. Dewitt, Warrensburg, Johnson; J. Horney, Columbus, Johnson; Charles Whiting, Dover, Lafayette; Asa Nird, Wagon Knob, Johnson; James Carney, Fayetteville, Lafayette.

Milton W. Easley, Martin Rice and Caleb Winfrey were continued as the Executive Board for the next year, and Wm. Jones, Treasurer. The contributions of the churches this year were $360, and $138.50 were pledged by individuals to be paid within the year.

This session of the Association was fuller than usual, all the churches being represented but one (Kansas), and the deliberations of the delegates were characterized by harmony and kind feeling. Having concluded the busi-

ness of the session, they adjourned to meet in annual session next year with Austin Church, in the southeast of Cass County, on the Saturday before the first Sunday in September, 1861—little thinking that, ere that time should arrive, the land would be suffering the horrors and devastations of civil war, and that years of blood and carnage would pass away before Blue River Association should meet in council again. Little, indeed, did those brethren think, when they separated at Union Church, and gave to each other the hand of Christian affection and brotherly love, with the expectation of meeting again in one short year at Austin, that before that year should roll around, some of them would meet in hostile array on the field of battle. Yet such was the case. When the time of meeting at Austin came, a few delegates—a very few only—met, and adjourned to meet the next year with Big Creek Church, on the Saturday before the first Sunday in September, hoping that perhaps ere that time the storm of war would pass away. Vain hope!

After the adjournment of the Association, at Union, in 1860, the Executive Committee employed A. H. Dean and Geo. Minton to preach in destitute parts and to weak churches, which they continued to do until hostilities commenced in the spring of 1861.

As was said in the close of the last chapture, a few of the delegates who had been appointed by a few of the churches, met at Austin, in September, 1861; and, after appointing Wm. A. Durfey Moderator *pro tem.*, and Luke Williams Clerk, such business only was transacted as was necessary to perpetuate the existence of the Association.

They then adjourned to meet at the same time in 1862, with Big Creek Church, in Cass County. This meeting was never held; as at that time the land was distracted, and covered with violence.

But at length it pleased the Great Ruler of the Universe to hush the storm of war, and restore comparative peace and quiet to our desolate land.

He hushed at length the war-like fray,
Where blood and tears were blended;
Five years had come, and passed away:
The years of strife were ended.

In the spring of 1866 the Executive Committee, who were elected by the Association in 1860, feeling themselves (as they say) called upon to put forth an effort to resuscitate the churches, (many of which had become almost or quite extinct, with no preaching or church communion in large portions of the Associational territory,) requested Elders Wm. A. Durfey and Kimbro Thompson to visit and preach among the churches, and if possible get them again into working order, with the understanding that their claims for compensation would be submitted to the Association when it should again convene.

Elder Wm. A. Durfey, as Moderator *pro tem.* of the meeting of the Association at Austin in 1861, with the sanction of the Executive Committee, issued a call and notification for the various churches yet retaining life to send delegates to a meeting of the Association at Lone Jack, on Friday, the 21st of September, 1866. To this call quite a number of the churches responded, and brethren who had for years been parted and severed in feeling, met again in harmony and Christian love, to do battle for Christ, in the same little village where four years before some of the brethren of the Association had met in bloody conflict to do battle against each other!

The Association was called to order by Wm. A. Durfey, after an introductory sermon by Charles Whiting. M. F. Price was appointed Clerk *pro tem.*, after which letters were read and messengers received from the following churches:

Lexington 265 members, Blue Spring 74, Liberty 37, Harrisonville —, Union 100, Westport 75, Big Creek 73, Lone Jack 182, West Fork 87, Mound Prairie 169, Grand River 82, New Salem 26, Providence 58, Dover 144, Blue Ridge 56, Oak Grove 23, Bone Hill 25, Big Cedar 45, Kingsville 15, Six Mile 24, New Liberty 51, Kansas City 60, Pleasant Valley 24, New Hope 34, Concord 97, Honey Creek 15, Greenton 35.

Jeremiah Farmer was chosen Moderator, M. F. Price, Clerk, and Wm. Jones, Treasurer.

The churches of Honey Creek and Greenton were received as new churches into the Association.

Visiting elders were invited to seats. Present: Rev. A. Broadus, agent for Baptist Theological Seminary at Greenville, S. C., and Rev. T. W. Barrett, agent Sunday School Board of Southern Baptist Convention.

The usual committees were appointed, who in due time reported, and their reports ordered printed with the minutes.

The Committee on Missions recommended the employment of two missionaries to devote their time to the mission work.

The Executive Committee, in their report, recommended the claims of Elders Durfey and Thompson for labor performed amongst the churches, and a resolution of thanks to Brethren Durfey and Thompson was adopted, and $100 ordered to be paid to Elder Thompson, and $150 to Elder Durfey.

The Committee on Nominations recommended a change in the Executive Board, locating it at Pleasant Hill; which report was amended so as to retain the old Board at Lone Jack.

The contributions of the churches sent up to this meeting was $146; amounts pledged for mission purposes

by the churches, $265; amount pledged by individuals, $256.50; and amount paid in by individuals, $140.

Great harmony appeared to be manifested amongst the brethren assembled, and many rejoiced as did the Jews on their return from the seventy years' captivity, to build again the walls of Jerusalem. At the same time some were sad, as were the old men amongst the Jews, when they called to mind the past, and reflected on the great decline in the prosperity of Zion, and upon the absence of so many of the churches represented in 1860, and of so many brethren who took part in the deliberations of that meeting of the Association with Union Church.

Of the thirty-eight churches then represented, thirteen were now absent; and instead of 3,175 members as reported then, only 1,829 were reported in 1866. Instead of 33 ordained and 9 licensed preachers then in the Association, there were but 21 ordained and 5 licensed preachers in 1866, and but 15 of these were in the list of those who were numbered in 1860. John Jackson and Joseph White, the last survivors of the original number of ministers in the union of 1834, had been called home by death. So also had Lewis Franklin, Howard Chism, and Z. B. Adams.

Not only those ministering brethren, but others — many others — of the laity — fathers in Israel, and laborers each in his own sphere, in 1860 — were absent in 1866. Called away by death or by other causes. Amongst the missing names is that of Wm. Adams, whose name as a delegate had appeared in the minutes of the Association from its first organization in 1834.

At the last five sessions of the Association he had appeared as a delegate from his church at Warrensburg, the *only* member of the convention which organized the Association at Little Sniabar in 1834, to aid by his counsels in

the meetings of those after years; he too was now absent, and his name no more appears upon our records, and will not again as a delegate from his church, for he has since gone home to find his name, as we believe, written in the Lamb's Book of Life. But he is still held in remembrance here, and it is to him we are indebted for the preservation of the minutes of the Association from 1832 to 1860, from which we have been able to compile this history.

The following is a list of ministering elders in the Association at the session of 1866:

Jeremiah Farmer, Henry Farmer, Pleasant Hill; J. J. Robinson, Wm. A. Durfey, Independence; G. L. Black, Blue Mills; J. Lykins, A. Mackett, X. X. Buckner, Kansas City; E. Roth, C. Whiting, Dover; A. Horne, Fayetteville; W. H. Duvall, Columbus; W. P. C. Caldwell, Well's Store; B. F. Goodwin, Green Ridge; D. S. Miller, New Santa Fe; A. H. Dean, Harrisonville; Samuel Sheppard, Lone Jack; —— Reed, Lee's Summit; E. S. Dulin, W. C. Ligon, Lexington; W. H. Farmer, Pleasant Hill.

At the same session the licentiates were as follows:

J. H. Kemper, Independence; Moses Bailey, Lone Jack; Geo. Bargers, Harrisonville; Dewitt Bolton, Lexington; John Thomas, Independence.

The Committee upon Religious Exercises at this session appointed Elders Black and Horne to preach on Friday night; Barrett and Dean, Saturday at 11 o'clock; Machett and Durfey at night; and Broadus and Dulin on Sabbath.

The next meeting of the Association was with Mound Prairie Church, in Lafayette County, on the twentieth of September, 1867, and days following. Elder A. Machett had been appointed to preach the introductory sermon, and A. H. Dean as alternate, but, both being absent, it was preached by O. D. Tompkins.

Jeremiah Farmer was chosen Moderator, G. E. Belles, Clerk, and Wm. Jones, Treasurer.

Twenty-seven churches by their messengers were present. Two of them, Holden and Morristown, were new churches asking admission, which was granted.

The visiting elders present were James French, District Secretary of Baptist Home Missionary Society, and J. Kingdon.

No business of marked interest was transacted at this session. From the report of the Executive Board it appears that Elder S. S. Sheppard had labored as a missionary for six months of the year with some success. A. H. Dean it appears had also performed some missionary labor, and his claims as a laborer were referred to the next Executive Board.

We also find that a proposition was made to the Association by the Trustees of the Lexington Female College to place the institution under the fostering care of the Blue River Association — asking the Association and the churches to aid in repairing or rebuilding the college buildings. But nothing was done in the matter further than to recommend the appointment of an agent by the college to visit the churches and secure, if possible, the means necessary for that purpose.

Contribution by churches, $142.55; pledges, $110; pledges by individuals, $221.65; paid by individuals, $92; public collection on Sabbath, $66.85.

Preaching on Sabbath by James French and J. W. Warder.

The list of ministering elders this year was increased by the addition of O. Tompkins, G. L. Smith, and John Kingdon. At the same time it was diminished by the absence of Wm. A. Durfey, G. L. Black, Charles Whiting, and —— Reed. The name also of W. P. C. Caldwell, from

some cause, does not appear in the list of ministers this year; but in the minutes of the next year we find it at the head of the list.

The names of G. W. Scholl, J. M. Farmer and A. Olds are added to the list of licentiates of 1867. The Executive Board was removed to Pleasant Hill, and made to consist of Jeremiah Farmer, Wm. H. Farmer and Caleb Winfrey.

In 1868 the Association convened with Harrisonville Church on the 25th of September. In the absence of J. W. Warder and E. Roth, who had been appointed to preach the introductory sermon, Elder C. Blood, of Spring River Association, by request performed that service. Jeremiah Farmer was re-elected Moderator, Hugh G. Glenn, Clerk; Wm. H. Farmer, assistant; and D. L. Shouse, Treasurer.

Mound Pleasant, Enon, Mount Pleasant, and Pleasant Ridge Churches were admitted into the union of churches.

The following visiting elders were invited to and accepted seats: E. T. Brown, from Tebo Association; Jonathan Gott and Isaac L. Crow, from Sedalia Association; C. Blood, from Spring River; G. W. Hyde, from Mount Pleasant; J. L. Tichenor, from Kentucky; Wm. Hildreth, of Chillicothe; H. W. Brown, of Michigan; Isaac H. Denton, F. F. Richville, A. Hilderbrook, L. Shackleford, A. M. Longfellow, —— Roan, and Thomas Rambaut, D.D.

The usual standing committees were appointed, and made the customary reports in favor of Sunday Schools, Education, Temperance, Colportage, Wm. Jewell College, etc.

The Executive Committee reported missionary labor performed by Elders Machett, Roth, Sheppard, Miller,

Weaver, and Floyd; and by resolution of the Association the attention of the Board was particularly called to the wants of the church at Holden.

Contributions of the churches, $225.00; and pledges by the churches and individuals to the amount of $130.00.

The Executive Committee was continued at Pleasant Hill, consisting of J. T. Mitchell, J. Farmer and C. Winfrey.

The following names were added to the list of ordained ministers this year: —— Kirkpatrick (at Cornelia P.O.); M. Brown, N. M. Longfellow and L. Shackleford, Pleasant Hill; S. D. Bouker, Kansas City; L. H. Lee, Hickman's Mill; and Abram Weaver, Lone Jack. At the same time the names of Elders Machett and Smith are omitted, while to the number of licentiates were added Israel Tomkins, T. Griffin and J. W. Sage.

The Association met in 1869 with Blue Ridge Church, in Jackson County, September 24th. Introductory sermon by J. W. Warder. W. P. C. Caldwell, Moderator *pro tem.* Letters and messengers from thirty-six churches, one of which (Mill Creek) was petitionary for admission. Jeremiah Farmer elected Moderator; Hugh G. Glenn, Clerk; and D. L. Shouse, Treasurer.

The visiting brethren present were: B. M. Adams, of Rocky Mountain Association; R. C. Hill, of North Liberty; James Roan, X. X. Buckner, R. S. Duncan, Lansing Burrows, A. D. Brooks, and J. V. Schofield.

It appears from the minutes of this session that an effort had been made during the year to establish a Female College within the bounds of the Association, to be controlled by it. A convention had been called by the Moderator, and held at Pleasant Hill, in April, 1868, at which convention it was resolved to locate the college at Lee's Summit.

The Committee upon Education, at this session of the Association, made a report approving of said location, with a resolution to proceed at once to the election of trustees of the college; when, upon motion, it was resolved to re-commit the report to a committee, consisting of J. J. Robinson, J. R. Wood and N. M. Givan, the original committee, with the addition of D. L. Shouse, J. Petty, J. M. Burriss, S. Hunter, J. H. Kemper, B. F. Simpson, H. Burgess, R. W. Duncan, Wm. Davis, J. B. Jackson, J. D. Powell, J. A. Webb, F. M. West, S. L. Cheatham, Asa Hurtly, G. P. Kinsey, W. L. Hornbuckle, C. A. Quirrell, D. Warfield, H. C. Jackson, C. T. Floyd, J. H. Van Hoy, Jesse Meador, Peter France, O. Thompkins, J. Mann, Wm. Hodges, E. Smith, E. Covington, and S. Sheppard. This committee of one from each church represented, reported in substance the establishment and generous support of Baptist female schools wherever they can be maintained within the bounds of the Association; but that it was not advisable for the Association to assume control of any school at that time — which very prudent and sensible report was adopted, and the college project was abandoned.

The former members of the Executive Board were re-appointed, with the addition of two others — Wm. Hildreth and J. A. Shuttleworth.

Contribution by churches this year, $106.50; subscriptions, $339.00. The following names appear as additions to the list of ordained ministers this year: J. S. Phillips and W. G. Pratt, Kansas City; James K. Lacy, Morristown; A. M. Johnson, Lone Jack; Wm. Hildreth, J. W. Sage, C. Blood, Pleasant Hill; C. A. Quirrell, Holden; G. W. Sparks, Lee's Summit; and J. B. Jackson, Lone Jack; and Elders Kingdon and Kirkpatrick are omitted. The names also of Thomas

L. Powell, Ewing Bailey, J. E. Petty, G. Burchill, J. F. Chapell, D. M. Chapell, Jas. S. McKee, T. B. Farmer, and J. S. Hampton are added to the list of licentiates, and Burgess, Griffin and Potts are omitted.

In 1870 the Association was convened at High Point, in the S. E. of Johnson County, 25th to 28th of August, inclusive. Introductory sermon by Wm. Hildreth. Jeremiah Farmer, Moderator; Lansing Burrows, Clerk; and D. L. Shouse, Treasurer. Union Church, which had before united with and made a part of Pleasant Hill Church, having during the year re-organized as a separate body, was received into the Association upon its original basis. Pleasant Valley Church, also having been revived, was re-enlisted in the union of churches. Elm Spring, Warrensburg and Big Blue were also admitted (or re-admitted) into the Association.

Thomas Rambaut, D. D., President of Wm. Jewell College, present as a corresponding messenger from North Liberty Association; J. W. Warder, Jas. A. Gray and B. F. Lawler from Tebo Association; and A. C. Avery from Saline.

Elders, E. T. Brown, of the Bible and Publication Society; Amos Weaver, N. Y.; J. C. Rush, Kentucky; and A. D. Manion, Mo.; were invited to and accepted seats in the Association.

Preaching during the three-days' session and on Sabbath by Elders, E. Roth, Thos. Rambaut, C. T. Floyd, A. C. Rafferty, J. C. Maple, A. Weaver, G. W. Wheatly and L. Burrows.

The Treasurer's report will serve to show the financial standing of the Association at this time and the amount of missionary labor performed during the year.

Treasurer's Report, in account with Blue River Association.

DR.

Sept. 24, 1869.	Balance from last year	$331.20
	Paid by churches at Blue Ridge	283.70
	Paid by individuals at Blue Ridge	89.40
	Paid by individuals since	176.50
Aug. 25, 1870.	Paid by churches at High Point	319.10
	Collection Saturday	16.24
	Collections Sabbath	21.40
	Collections by Elder Longfellow in field	32.40
Total		$1,269.94

CR.

Dec. 8, 1869.	Paid Elder Quirrell, services at Holden	$50.00
Dec. 15, 1869.	Paid Secretary's order for Bone Hill Church,	50.00
Dec. 15, 1869.	Paid stationery for Executive Board	5.00
Dec. 31, 1869.	Paid F. G. Jackson, printing minutes	73.65
Different dates.	Elder Longfellow, missionary labor	119.00
Different dates.	Elder J. B. Jackson, missionary labor	50.00
July 1.	Paid Elder Blood to Holden	4.00
	Paid H. G. Glenn, getting up minutes of 1869,	10.00
Total		$361.65
Balance on hand		904.30

The Executive Board this year was made to consist of Jeremiah Farmer, J. T. Mitchell and E. H. Hutchinson, with an advisory committee to assist and co-operate with them, said committee being E. Roth, of Lafayette; J. J. Robinson, of Jackson; N. M. Givan, of Cass; and ——, of Johnson; and all restrictions heretofore imposed on the Board in use of funds were removed.

The names of Reuben Alexander, Pleasant Hill; X. X. Buckner and J. C. Maple, Kansas City; A. B. Rafferty, Pleasant Hill; D. H. Selph, Lexington; David Taylor, Amos Weaver, and G. W. Wheatly are added to the list of ordained ministers, and J. W. Warder, S. D. Bowker, C. T. Floyd, C. A. Quirrell and Henry Farmer are omitted, the last-named faithful minister of Blue River Association having been called away by death during the year.

The next meeting of the Association was with Pleasant Hill Church, commencing August 24, 1871. Intro-

ductory sermon by J. C. Maple, from 1 Corinthians, 13:14: "Even so hath the Lord ordained that they who preach the Gospel shall live of the Gospel."

Jeremiah Farmer chosen Moderator, and J. C. Maple, Clerk.

The churches of Aullville, Third Church in Kansas City, Waverly and Chapel Hill were admitted as new members of the Association.

The visiting messengers from sister Associations were: W. S. Huff, Missouri Valley; G. Burchett, North Missouri; Charles Whiting, Springfield; also the following-named elders were invited to seats: J. W. Swift, Wm. Hildreth, W. R. Rothwell, S. W. Marston, W. W. Wright, A. Vanhoose and E. T. Brown.

On the second day of the session the question, "What is the best method of raising money to meet church expenses," was discussed at considerable length. After which it was—

Resolved, That it is the duty of members of the churches to contribute to the support of the Gospel weekly as the Lord has prospered them.

2. That every church should have a definite plan for raising its funds and that it is the duty of pastors of churches in their pulpit ministrations to present the teachings of God's Word concerning the giving of money to advance the cause of Christ as faithfully as the other doctrines of the Gospel.

3. That the plan of deciding at the beginning of the year how much each member will give weekly for each of the objects for which the church wishes to contribute is recommended by this Association.

Many other resolutions were discussed and adopted relative to Education, Missions, Sabbath Schools, Temperance, etc. But, as in former years, much was recom-

mended to the churches and the members thereof which the churches and the members have not thought proper to perform. And in those matters as in others it appears to be much easier to resolve than to act, and much easier to give good advice than to put that advice into practice.

The report of the Executive Board this year shows that Elder W. R. Green had been employed as general missionary for the last two months; Elders, N. M. Longfellow, Thos. Powell, Ewing Bailey, J. Jackson, A. M. Johnson, J. L. Cole and E. Roth had each been aided by the Board to labor respectively for Kingsville, Oak Grove, Morristown, Honey Creek, Waverly, Aullville, etc., to the amount of $442.00.

The contributions of the churches this year were $304.35, with additional pledges to the amount of $75 to be paid during the year.

The number of ordained ministers had been increased since the meeting of last year by the addition of A. T. Bengstein, Ewing Bailey, S. H. Carter, J. L. Cole, D. M. Chapell, J. B. Fuller, J. B. Fuqua, S. M. Horn, J. L. Hampton, J. B. Johnson, O. Owens, John Redburn, and J. L. Tichenor. During the same time the number had been diminished by death or removal of Reuben Alexander, Lansing Burrows, W. G. Pratt, G. W. Sage, and Amos Weaver. There had also been added to the licentiates I. R. M. Beeson, J. L. Carmichael, N. W. Holcomb, Isaac N. Newman, W. Leonard, F. M. West, H. M. Williams.

The Association convened in 1872 with the church at Greenton, Lafayette County, August 22d and following days. Elders Weaver and Fuller both being absent, the introductory sermon was preached by A. C. Rafferty.

Letters were read from forty churches and their messengers' names enrolled—First Church in Kansas City, Morristown, Mount Pisgah, New Hope, Pleasant Ridge, and Clear Fork not represented.

Jeremiah Farmer elected Moderator; F. Royle, Clerk; J. B. Warnell, Treasurer; and G. W. Wheatly, assistant Clerk and Treasurer *pro tem.*

Rev. S. H. Ford, L. L. D., editor of *Ford's Christian Repository;* Rev. J. H. Luther, editor of *Central Baptist;* Elder J. J. Burchett, from North Liberty Association; J. W. Sage, from Butler Association; Lewis Ely, Missouri Valley; D. Wilkinson, Miami; E. H. Foster, Leavenworth and Wyandotte Associations; E. T. Brown, Tebo Association, and agent for William Jewell College were present and invited to seats.

A letter of dismission was granted at this session to Mount Pleasant Church to join another association; and the churches of Strasburg, South Fork and East Lynne were received into the union of churches.

The usual committees were appointed and made their reports in favor of various objects.

The Committee upon Education stated that the stockholders of Lexington Female College had passed a resolution instructing the trustees thereof to place said institution under the patronage of the Blue River and Saline Associations, with the understanding that each one of those Associations elect one-fourth of the trustees of said college. The committee, also, with a lengthy argument in favor of the measure, submitted a report with a resolution accepting the proposition, which resolution was adopted by the Association, and the Moderator and Executive Committee were appointed to visit Lexington to consummate the arrangement — which we believe was never done.

The Executive Committee reported that the weaker churches of the Association had been furnished assistance in the way of preaching, viz.: Warrensburg, $15; Mt. Pisgah, $15; Pleasant Valley, $25; Oak Grove, $25; Holden, $25; Aullville, $50; and Oakland, $50.

The Committee on Nominations recommended J. Farmer, Wm. A. Farmer and A. C. Rafferty as the Executive Board, which was adopted.

The names of I. R. M. Beeson, S. D. Brown, F. M. Ellis, S. H. Carter, Richard Kelly, Henry Talbird, and J. W. Williams were, this year, added to the list of ordained ministers; and the names of J. B. Fuller, J. C. Maple, S. S. Sheppard, and S. B. Whiting do not appear. The names also of J. Hicks, T. Roffe, W. J. Brown, and Wm. Spainhower are added to the list of licentiates.

The Association met in 1873 with Index Church, Cass County, on the 25th of September. Introductory sermon by Elder Richard Kelly, of Harrisonville. Letters from 40 churches with their messengers present; Dover, Grand River, Lee's Summit, Mound Prairie, Warrensburg, and Westport not represented.

The churches of Napoleon, Long Branch, Beesonia, and Centre View presented letters asking admission into the Association, when the three former were received, and the application of Centre View referred to a committee to report on the second day of the session.

Jeremiah Farmer was again chosen Moderator, and N. M. Given, Clerk, J. B. Warnell, Treasurer, and Wm. H. Farmer, assistant. The visiting brethren accepting seats at this session were L. Ellege (Wyandotte Association), S. M. Victor, R. B. Johnson and Obadiah Tompkins, from Tebo, C. T. Floyd from Saline, W. Wright and B. C. Bone (Butler Association), J. L. Cole, Warrensburg, and David Taylor, Chapel Hill.

On the second day the committee to which was referred the application of Centre View Church made a report, which was discussed and adopted.

As the action of the Association in this case may be referred to hereafter as a precedent, it may be proper to

state the circumstances. At a protracted meeting held by Thomas L. Powell and others, midway between the churches of Harrisonville and Pleasant Hill, a revival of religion occurred and many persons were converted. During the progress of the meeting, or at its close, those converts who upon a profession of faith and a relation of their Christian experience in the presence of a ministering elder of Pleasant Hill Church, and such other members of that church as were present, were baptized and received, as was supposed, into Pleasant Hill Church. Shortly after, these converts, with such other members of Pleasant Hill and Harrisonville churches as lived in the vicinity were constituted into a separate church without receiving letters from their churches. When therefore this new church asked admission into the Association, objection was made to the irregular manner of constituting said church, and of the reception and baptism of the new converts of which it was mostly formed. The report as made and adopted was as follows:

1st. We would think it irregular for any minister to receive members into a church without the consent of that church.

2d. We think an ordained Baptist minister authorized to baptize any one who gives satisfactory evidence of conversion.

3d. We think brethren should be prudent in the exercise of this right, and avail themselves of the advice of any brethren who may be present or accessible.

4th. We think Centre View Church should be received.

G. W. Smith. J. K. Lacy.
H. Talbird. J. W. Williams.
L. M. Horn.

Nothing of special interest was transacted at this session. The Executive Board reported the employment of W. P. C. Caldwell as general missionary for part of the year, for which $100 had been paid, and that one or two of the weaker churches had been assisted.

The question of dividing the Association was discussed, and a resolution adopted that the churches desiring a division make that desire known in their letters to the next Association.

Contributions by the churches to the Association this year: $283.30. Pledges by churches, $120.00. Pledges by individuals, $151.75. Cash from individuals, $36.75. Collection, $7.40. Total, $597.10.

The ministerial list this year was increased by the addition of the names of G. W. Burgess and J. Blevins, Freeman; Dr. Black, Columbus; L. Ellege, Bolton; J. Gott, Fayetteville; A. Moore, East Lynne; J. W. Swift, Butler; Isaac N. Newman, Chapel Hill, and J. G. Smiley, Independence. It was also decreased by the omission of the names of W. H. Duvall, J. B. Johnson, I. R. M. Beeson, J. L. Blitch, and G. W. Wheatly.

To the list of licentiates was also added the names of J. M. Gallahorn, George Noel, and John Hoy.

The next and last meeting of the Association was with Lone Jack Church, Sept. 24th to 27th, 1875. Forty-eight churches represented, and three, Dover, Independence, and Clear Fork, without representation. Three new churches—Bolton, Mount Hope, and Centre View (in Johnson)—were admitted, and included in the number above mentioned.

The names of the churches, with their location, date of constitution, and number of members are given as follows:

CHURCHES.	COUNTY.	DATE.	CLERK.	POSTOFFICE.	NO.
Aullville	Lafayette	1871	M. T. Price	Aullville	47
*Antioch	Jackson	1856	Jas. S. Hamilton	Pink Hill	30
Beesonia	"	1872	E. M. Sellers	Union Point	28
Blue Ridge	"	1818	G. M. Holloway	H'kman's Mill	130

CHURCHES.	COUNTY.	DATE.	CLERK.	POSTOFFICE.	NO.
Blue Spring	Jackson	1842	J. M. Burrus	Blue Spring	142
Centre View	Cass	1873	Jno. Samuels	Harrisonville	52
Centre View	Johnson	1874	Jno. H. Kinyoun	Centre View	9
Concord	Lafayette	——	R. H. Bledsoe	Sniabar	136
Chapel Hill	"	1871	Stephen I. Snow	Chapel Hill	48
Clear Fork	Cass	1853	Wm. Hancock	Harrison	51
Dover	Lafayette	1845	W. W. Preston	Dover	73
East Lynne	Cass	1872	M. Bridges	E. Lynne	26
Elm Spring	Johnson	1860	C. White	Pittsville	100
Enon	"	1868	Samuel Rice	Pittsville	110
Freeman	Cass	1867	E. R. Dunn	Freeman	72
Greenton	Lafayette	1866	G. D. Duval	Greenton	102
Grand River	Cass	1846	J. N. Davison	Harrisonville	80
Honey Creek	Johnson	1866	W. R. Taylor	Columbus	40
Harrisonville	Cass	1836	Allen Glenn	Harrisonville	165
High Point	Johnson	1832	W. P. Greenlee	Cornelia	145
Independence	Jackson	1857	L. F. Franklin	Independence,	35
Index	Cass	1842	Nelson Scholl	Schuyler	160
Kansas City	Jackson	1854	F. M. Ferguson	Kansas City	302
Kingsville	Johnson	1860	J. Hunt	Kingsville	44
†Lee's Summit	Jackson	1860	J. Boggs	Lee's Summit	138
Lexington	Lafayette	1825	Jno. D. New	Lexington	302
Liberty	Johnson	1836	A. B. Horne	Fayetteville	65
Lone Jack	Jackson	1842	Martin Rice	Lone Jack	205
Long Branch	Lafayette	1873	Thos. H. Edward	Tebo	46
Mill Creek	Jackson	1860	J. G. Smiley	Independence	97
Mound Prairie	Lafayette	1843	Ben. T. McElroy	——	230
Mount Hope	"	1874	T. W. Carmichael	Mount Hope	24
Napoleon	"	1873	J. G. Ames	Pink Hill	57
New Salem	Jackson	1845	Jos. Rogers	Independence,	74
New Liberty	"	1860	Jno. R. Harris	Stony Point	69
New Hope	Cass	1840	O. Laffoon	West Union	132
Oak Grove	Jackson	1853	R. W. Duncan	Oak Grove	58
Pleasant Hill	Cass	1867	A. D. Hendricks	Pleasant Hill	171
Pleasant View	"	1871	Jno. W. Smith	Pleasant Hill	67
Pleasant Ridge	"	1868	J. F. Hammontree	Harrison	181
Post Oak	Johnson	1840	J. A. Cox	Centre View	36
Providence	"	1846	Geo. D. Coleman	Cornelia	62
Six Mile	Jackson	1826	Joel F. Chiles	Independence,	163
Strasburg	Cass	1870	N. M. Hume	Strasburg	29
South Fork	"	1872	J. W. Britt	Freeman	66
‡Union	"	1837	D. D. Farmer	Greenwood	106
Warrensburg	Johnson	1867	B. F. Hartsuck	Warrensburg	44
Waverly	Lafayette	1868	Jno. D. Fristoe	Waverly	78
West Fork	Jackson	1842	L. M. Dehonny	Raytown	138
Westport	"	1840	B. F. Simpson	Westport	192
51 Churches					5,092

*Formerly Bone Hill. †Big Cedar. ‡At Greenwood.

Jeremiah Farmer was re-elected Moderator; N. M. Givan, Clerk; and J. B. Warnell, Treasurer. The introductory sermon by Henry Talbird in the afternoon. Elder Wm. Waller and M. H. Murphy were present from Saline Association, O. Tompkins from Tebo, J. W. Sage from Butler, S. W. Marston, Missionary of the General Association, and S. H. Ford, editor of the *Christian Repository*, all of whom were invited to seats.

The usual routine of business was gone through with at this session. A larger number of resolutions were reported and adopted than usual, a few only of which we can find room for in this notice. In accordance with a resolution of the last session, a majority of the churches expressed a desire for a division of the Association, and a vote upon that subject being taken resulted in 29 for and 14 against a division. A committee having been appointed to report a plan of division, it was resolved, in accordance with the recommendation of that committee, that a convention be held October 29, 1874, with the Mound Prairie Church, to take into consideration the propriety of forming a new association in the eastern part of the Blue River territory, and that H. Talbird, the assistant Moderator, be authorized to write letters of dismission to such churches as shall call for them to unite with said new association.

It was ordered that the Executive Board make an equitable division of the funds on hand between the two associations.

The Executive Committee reported the churches of Warrensburg, Kingsville, Beesonia, Centre View (in Johnson), Long Branch, Mount Hope, Wellington, Napoleon, and Independence had been assisted in compensating their ministers, J. P. Collup, N. M. Longfellow, J. W. Williams, S. B. Whiting, G. W. Smith, S. E. DeRacken, Wm. Leonard, A. C. Rafferty, and J. W. Swift.

From the report of the Finance Committee we see that the amount of balance in treasury last year was.....$498.90
Amount received subsequently..... 240.15

Total.....$739.05

Amounts disbursed as follows:

Paid to Clerk	$20.00
" Postage stamps	10.72
" Printing and binding minutes	100.00
" M. N. Longfellow, missionary labor	100.00
" J. P. Collup, missionary labor	100.00
" G. W. Smith	25.00
" S. B. Whiting	50.00
" J. W. Williams	50.00
" S. E. DeRacken	50.00
" Wm. Leonard	50.00
Total	$555.72

The names of the ordained and licensed ministers connected with the Association at this session with their post-office addresses were as follows:

E. M. Bailey, West Union, Cass County; D. C. Bolton, Lexington, Lafayette; J. Blevins, G. M. Burgess, Freeman, Cass; S. D. Brown, W. J. Brown, Lone Jack, Jackson; W. P. C. Caldwell, Cornelia, Johnson; J. L. Cole, J. P. Collup, Warrensburg, Johnson; A. H. Dean, Harrisonville, Cass; S. E. DeRacken, Oak Grove, Jackson; Jer. Farmer, Wm. H. Farmer, Pleasant Hill, Cass; E. H. Foster, Leavenworth, Leavenworth County, Kas.; C. G. T. Gibbons, Columbus, Johnson; Jonathan Gott, Amos Horn, Fayetteville, Johnson; L. M. Horn, Holden, Johnson; J. B. Jackson, Lone Jack, Jackson; A. M. Johnson, Wellington, Lafayette; Richard Kelly, Harrisonville, Cass; J. W. Lee, Kansas City, Jackson; W. C. Ligon, Dover, Lafayette; N. M. Longfellow, Greenwood, Jackson; J. Lykins, Kansas City, Jackson; J. K. Lacy, Freeman, Cass; A. Matchett, Westport, Jackson; A. Moore, East Lynne, Cass; D. S. Miller, New Santa Fe, Jackson; Isaac

N. Newman, Chapel Hill, Lafayette; Geo. Noel, Lone Jack, Jackson; T. L. Powell, West Union, Cass; John Powell, Kansas City, Jackson; A. C. Rafferty, Greenwood, Jackson; J. J. Robinson, Raytown, Jackson; E. Roth, Dover, Lafayette; L. Shackelford, Pleasant Hill, Cass; G. W. Smith, Greenton, Lafayette; J. W. Swift, Lee's Summit, Jackson; David Taylor, Chapel Hill, Lafayette; H. Talbird, Lexington, Lafayette; S. B. Whiting, Dover, Lafayette; John W. Williams, Kingsville, Johnson; C. N. Wester, Holden, Johnson.

Licentiates were as follows:

Alexander Barton, Mayview, Lafayette; J. L. Carmichael, Greenton, Lafayette; John M. Farmer, East Lynne, Cass; G. M. Gallahorn, Kingsville, Johnson; John Hicks, Pittsville, Johnson; John Hoy, Harrisonville, Cass; R. H. Jones, Blue Mills, Jackson; N. Johnson, Lee's Summit, Jackson; J. H. Kemper, Hickman's Mill, Jackson; P. W. Longfellow, Greenwood, Jackson; M. H. Murphy, Hickman's Mill, Jackson; A. Olds, Mt. Hope, Lafayette; J. E. Petty, Blue Mills, Jackson; M. Raffe, Independence, Jackson; Wm. Spainhower, Greenwood, Jackson; M. W. Steele, Centre View, Johnson; F. M. West, Mayview, Lafayette.

A resolution was offered and adopted appointing Jeremiah Farmer and Martin Rice to write a condensed history of Blue River Association from the beginning or first organization thereof, the first chapter of which to be published in the minutes of the next meeting. The Association then adjourned to meet at Lee's Summit, on the 23d of September, 1875. J. K. Lacy to preach the introductory sermon, and Isaac N. Newman, alternate.

We have now hastily and imperfectly sketched the history of this Association from 1834 to 1874, a period of forty years. From its beginning, with ten churches, until it

numbered fifty-one, and grew from three hundred and eighty-four communicants to five thousand, when it was thought advisable to divide it into two on account of its large and unwieldy size.

PART SECOND.

By Martin Rice, Lone Jack, Missouri.

Having several years since, at the request and in compliance with a resolution of Blue River Baptist Association, written as well as I could the history of that Association from its organization, in 1834, up to that date, 1874.

And now, being requested by a similar resolution, passed at its last session, in 1886, to write a continuation of that history up to the present date, I enter upon the task with some degree of reluctance and with much diffidence.

The first part of this history was written in compliance with a resolution of the Association, in 1874; was presented to and approved by the Association at its next session, and was published as a serial in Dr. Ford's *Christian Repository*, running from January to November, 1876.

It has now been fifty-two years since the organization of this Association, which took place at Little Sniabar meeting-house, in Lafayette County, three miles west of Lexington, Mo., on the 11th of October, 1834.

The organization at that time numbered ten churches, with 384 communicants. Of these ten churches, Big Sniabar, the oldest of the number, located near the present Wellington, still exists as an anti-mission church, belonging to Mount Zion Association of old school Bap-

tists. Little Sniabar, (now the first church in Lexington,) also High Point and Blackwater, both in Johnson County, now belong to the Lafayette and Johnson Association. The other six churches were located in the county of Jackson, and of these Round Grove, west of Independence, ceased to exist about the year 1836.

Pleasant Grove, at Independence, and Pleasant Garden near Lone Jack, withdrew from the Association in 1841 and 1842, and afterward united with the Mount Zion Association; Six Mile, Salem and Little Blue still remain in Blue River—the last named now known as the Blue Spring Church.

Of the thirty-five messengers who met at Little Sniabar to organize this Association, none remain; all gone; not one living. I knew many of them personally—plain, pious Christian men of the olden time. Of the 384 communicants of these ten churches, not one is numbered with the three or four thousand that compose Blue River Association now; all gone: removed to other lands, removed by the hand of death, or connected with other organizations, and only a few feeble and gray headed ones, like the writer, are left in the country, who remember the circumstances of the formation and early history of this, the second largest Association of Missouri Baptists.

All the preaching brethren in the Association at its organization have passed away. Their voices are all hushed, and it has been many years since any one of them was heard to proclaim the gospel within the bounds of the Association, in the formation and upbuilding of which they acted so prominent a part. And now, after the lapse of more than half a century, in looking back over those departed years, and calling to mind those departed brethren and friends, it is with mingled feelings of gratitude, gratification and sadness. Of gratitude, because

the Great Giver of all good has so abundantly blessed the labors of their hands and the labors of their successors, and that I have been spared to witness the fruition of their hopes. Of gratification, because the seed which these pioneer Christians planted at that early day in this western wilderness has ripened into such an abundant harvest. And of *sadness*, because so few, *so very few*, who were here then as witnesses of their faith and their labors, are here now to rejoice with me at the consummation of their hopes and at the astonishing growth of the Association thus planted in weakness. Starting with 384 members, it now numbers between three and four thousand, having during those years dismissed from its body churches to form three other large associations, viz.: Tebo, Butler, and Lafayette and Johnson; and in addition, seven other churches having withdrawn from it and gone into the anti-mission ranks.

Truly has the Lord abundantly blessed the churches by his abounding grace, and I am reminded by this satisfactory growth of the old hymn with which Rev. Henry Avery opened the services before preaching the introductory sermon at the meeting of the Association at Pleasant Garden in 1838:

"We are a garden, walled around,
Chosen and made peculiar ground;
A little spot enclosed by grace
Out of the world's wild wilderness.

"Like trees of myrrh and spice we stand,
Planted by God the Father's hand;
And all His streams in Zion flow
To make the young plantation grow."

1874.

It was at this session of the Association, held at Lone Jack, in 1874, that the Hon. Noah M. Givan, the Clerk,

introduced a resolution that Jeremiah Farmer, the Moderator, who was at that time the oldest minister and one amongst the oldest members of the Association, should be requested to write the history of the Association, and present it at the next meeting of the body, which motion was so amended, on motion of the Moderator, as to associate me with him in the work, and passed. That history, as was said at the commencement of this sketch, was written and afterwards published in the *Christian Repository* for 1876. Written wholly by myself, as Brother Farmer could not conveniently assist, and for want of that assistance I feel that it is more defective and less valuable than it otherwise would have been.

And now that I have undertaken to write a continuation of that history, it is with sadness that I realize that I must write again without his assistance. Since then he has been called home, and has gone to join those other laborers of the by-gone past, who organized the Association of which he was so long an honored, active and useful member.

As appears from the minutes of the session of 1875, the Association, after division, consisted of the following named churches, viz.: Antioch, Blue Ridge, Besonia, Blue Springs, Independence, Lee's Summit, Lone Jack, Mill Creek, Napoleon, New Liberty, New Salem, Oak Grove, Six Mile, Union or Greenwood, West Fork, Westport and Kansas City, all of Jackson County; also, Belton, Centreview, Grand River, Harrisonville, Index, New Hope, Pleasant Ridge, Pleasant Hill, Strasburg, Freeman, East Lynn and South Fork, all in Cass County; thirty churches, with a membership of 3,044.

The ministering brethren being: Joseph E. Chambliss, A. Lykins, A. H. Deane, E. H. Foster, D. S. Miller G. W. Burgess, Thos. L. Powell, A. C. Rafferty, J. G.

Maver, J. J. Robinson, David Taylor, Jeremiah Farmer, Wm. H. Farmer, F. W. Leonard, S. E. Deracken, W. I. Brown, J. B. Jackson, George H. Noel, J. W. Swift, E. M. Bailey, J. Blevans, L. Shackleford, J. W. Williams, James Roan, Samuel Sheppard, —— Wieman, and —— Chapel, ordained; also, J. H. Kemper, R. H. Jones, Nathan Johnson, Wm. Spainhower, John M. Farmer, John Hay and J. E. Petty, licentiates.

At this session the introductory sermon was by J. K. Lacy, who had been appointed at the last session for that service.

Jeremiah Farmer was chosen as Moderator, Hugh Glenn, Clerk; and John B. Wornall, Treasurer, with T. M. James, assistant.

This session is memorable on account of the open communion question, which came before the body for solution. South Fork Church had become divided upon that question. The pastor, J. K. Lacy, and a part of the membership having advocated, and perhaps practiced what is called open communion with members of other denominations, and having withdrawn, or been excluded from the fellowship of the other party, the result was that each party claimed to be *the church* at South Fork; and each sent up letter and messengers to the Association. Westport Church, in like manner, being divided on this question, her pastor, A. Machette, and a minority of the membership favorable to open communion, withdrew and organized a new and separate church, and at this session applied for membership in the Association as the Second Church of Westport.

On the first day of the meeting, when the letters from South Fork were presented and considered, the matter was referred to a committee of seven, consisting of Rev. Joseph E. Chambliss, J. A. Jaudon, Martin Rice, Wm. H.

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BAPTIST SEMINARY

Farmer, E. H. Foster, J. O. F. Bowler, and J. H. Kemper, and when the letter from the Second Church of Westport was presented, it was referred to the same committee, who, on the second day of the meeting reported as follows: "Your committee on the letters from South Fork Church would report: That having examined the letters from the respective bodies claiming to be the church at South Fork, we are satisfied that the body represented by Brethren Lacy, Blevans, Smith and Scott have adopted resolutions at variance with Baptist faith and usage, and are therefore not in fellowship with our denomination. We therefore recommend to the Association that Brethren Lyons, Britt, Williamson, and Davidson be recognized as delegates from the regular Baptist Church at South Fork, and that such of those brethren as may be present be received to seats in that body, as representatives of said church. We recommend further, that while in obligation to truth we must be decided in maintaining it, we regret exceedingly the course of the dear brethren whose position makes our full fellowship with them inexpedient, and we earnestly beg them to reconsider their action, and if possible return to that fellowship of faith and practice which was so dear to us all.

"Your committee, having as instructed, also examined the letter from the Second Baptist Church at Westport, in the light of explanations made yesterday in your body by Brother Machette, are satisfied that the church occupies a position on the communion question at variance with the teachings of the Bible, and with the faith and practice of Baptist churches; and we therefore believe that it would be inexpedient for the Association to extend her fellowship to said church. We also recommend that while we cannot in fealty to the truth, as we understand it, admit to our fellowship those differing with us on so

important a subject, we do feel a deep interest in them as brethren with whom in former years we have labored so harmoniously, and earnestly desire that the spirit of wisdom may lead them, and that they may feel assured of our love and of our anxiety that they may be brought back into our full fellowship as they are in our Christian sympathy."

A division of the question being called for, that part of the report relating to South Fork was unanimously adopted. And after a feeling argument from Brother Machette, the delegates from the Second Church of Westport withdrew their application for admission, and since that time we believe the greater part have been brought back into fellowship with the Association. Elder Machette being at the present time an able and useful minister in a sister Association; lately, if not now, pastor of the Baptist Church at Boonville. Brother Lacy, we believe, still holds his open communion sentiments, living in our bounds but not identified with us, though held and respected as a worthy man and a Christian, at present a member of the Missouri Legislature.

The visiting brethren at this session were, A. W. Chambliss, from Hannibal Church; H. M. Richardson, M. H. Murphey and J. C. Rice, North Liberty Association; J. W. Sage and Stephen Flood, Butler Association; O. Tompkins, from Tebo Association; William Ferguson, Secretary Ministerial Education; S. S. Ford, Centennial Committee; James Roan, Kansas City; A. F. Fleet and J. E. Welch, of Lafayette and Johnson Association. The last named venerable minister of the Gospel being then eighty-seven years old, one of the first to proclaim the Baptist faith in Missouri. He who, in company with J. M. Peck, came as missionaries to Missouri in 1817, organized the first Baptist Church in St. Louis, and labored in that

county and the adjacent ones till 1820; and who, at different times afterward, lived and labored in different parts of the State, and who, one year after he met with us at Lee's Summit, was called to his reward, and died in the city of Burlington, New Jersey, where, sixty years before, he was married, and from which city he came with his companion to preach in the then far-off wilds of Missouri.

The next meeting of the Association was with Pleasant Ridge Church, southeast of Harrisonville, on the 21st of September, 1876, at which meeting thirty-one churches were represented, with an aggregate membership of 2,875, and a contribution of $68.85.

Joseph E. Chambliss, of Kansas City, had been appointed to preach the introductory sermon, but not having arrived, the Association proceeded to business. Jeremiah Farmer was elected Moderator, Hugh Glenn, Clerk; and Martin Rice, Treasurer.

At this meeting Calvary Church, in Kansas City, and Sni Mills Church, in Jackson County, were added to the list of churches, the former with eighty-seven members, and the latter with fifteen.

Messengers from corresponding Associations were, Wm. Gould, from Miami, Kansas; O. Tompkins and David Horn, from Tebo; Israel Tompkins and J. W. Sage, from Butler; R. B. Johnson, from Lafayette and Johnson.

The usual committees were appointed, as follows: On Arrangements, A. C. Rafferty, John Angle and G. M. Holloway; Sunday Schools, Nelson Scholl, John Angle and J. A. Jaudon; Foreign Missions, A. H. Deane, F. W. Leonard and J. W. Halcomb; Education, J. E. Chambliss, T. M. Powell and E. M. Bailey; Nominations, Martin Rice, W. A. Hancock and J. R. Wood; Finance, A. L. Snow, W. P. Davison and J. A. Clements; Baptist Lit-

erature, J. W. Williams, W. H. Farmer and J. D. Bynearson; List of Ministers, J. Hommontree, W. H. Farmer and J. Hightower; Resolutions, A. C. Rafferty, A. H. Deane and Benj. Brown.

Amongst the reports made, we notice from the Centennial Committee, appointed at the last session, as follows: "Your committee appointed to act in the Association, in connection with the State Centennial Committee, report that with considerable labor and trouble, the committee visited and held Centennial meetings with thirteen churches, and collected in cash, notes and pledges, about sixteen hundred dollars.

Elder Rafferty, of the Sunday School Board, also reported but one convention held, and but little done this year.

The Sunday School Committee reported, urging the importance of Sunday Schools as instruments in God's hands in bringing men's minds from darkness to light; and that each church should endeavor to support a school the whole year.

The Committee on Literature recommended the *Central Baptist*, the *Christian Repository*, *Baptist Flag*, and *Church Historian;* also *Kind Words*, and *Young Reaper*, for Sunday Schools.

The Committee on Education also made an able report, recommending the endowment of William Jewell College, the support of Lexington Female College, and the Baptist Theological Seminary.

The Committee on Nominations recommended for Executive Board of Missions, A. C. Rafferty, J. R. Wood, G. M. Holloway, J. G. Maver, J. B. Jackson, and J. O. F. Bowler. For President of Executive Board of Sabbath Schools, A. C. Rafferty; Secretary, T. L. Powell; and for Treasurer, J. D. Rynearson. To preach the next in-

troductory sermon, A. H. Deane, and as alternate, J. W. Williams; which reports were severally adopted. During the session, Dr. S. S. Ford, editor of the *Christian Repository* arrived, and was invited to a seat in the body. The Doctor had lately returned from a visit to Europe, and at the request of the Association, preached on Saturday, and also on Sunday, giving us many particulars of what he had learned across the great waters.

Of the ministers living and laboring amongst us at the last session, it appears that Elders Lykins, Burgess, DeRacken, Brown, Williams, Chapel, Swift, and Roan had moved to other fields of labor; and in their places we find, —— Bonham, R. H. Jones, J. W. Lee, and J. Morris. We also find the following-named licentiates, whose names occur for the first time in our minutes: S. W. Peace, Thomas J. Roffe, Wm. A. Wilson, S. West, and E. P. Davidson.

The next meeting of the Association was held with Blue Springs Church, on Thursday before the fourth Sunday in September, 1877.

The introductory sermon was preached by A. H. Deane. Jeremiah Farmer was again elected Moderator, J. Sheffield, Clerk, and Martin Rice Treasurer.

Amongst the visiting ministers present were, D. B. Ray, editor of the *Baptist Flag;* Dr. Hardewick, of Kansas, and others. This was the fortieth annual meeting of the Association, convening this year with one of the original ten churches of 1834, known then as "Little Blue." Seven years after its organization the Association met with this church at its old log meeting-house on the head waters of the Sniabar; and at that session of the Association the seeds of discord sprang up and ripened into a division of the Association into mission and anti-mission parties.

This church, too, was rent in twain by the same question, a majority (thirty-nine) going with the anti-mission party. But the minority (fifteen) were recognized by the Association as the Little Blue Church, though the majority held, and still hold the house, and the name also; and without a house of worship in which to assemble, this small minority met for worship in private houses, in school houses, and in the groves, under the pastoral care of Joab Powell, Henry Farmer and others, increasing in numbers, and after a time built a house of worship at Blue Springs, and in 1851 took the name of Blue Springs Church. Seventeen years later, in 1858, the Association again met with this church, when the small minority of fifteen had increased to one hundred and ten, and now, in 1877, when convening for the third time with this church, it had a larger membership than any other church in the body; but nearly all of the original fifteen were gone.

The name of S. M. Brown, late field editor of the *Central Baptist*, and at present Corresponding Secretary of the Missouri General Association, appears for the first time at this meeting of the Association, being at that time pastor of the Pleasant Hill Church.

The forty-fifth annual session was held with New Hope Church, Cass County, at West Union postoffice, commencing the 25th of August, 1878. Thirty-three churches were represented, with a membership of 2,709, Blue Springs having the largest number, 218, and Antioch the smallest, seventeen. Jeremiah Farmer elected Moderator, Nelson Scholl, Clerk, and Martin Rice, Treasurer.

The church of Wadesburg, in Cass County, presented a letter of dismission from Tebo Association, and was received into this.

Messengers from other Associations and visiting brethren were present, and invited to seats, as follows:

M. L. Laws, Secretary, and General Sunday School Agent; J. W. Sage, Butler Association; Isaac A. Story, from Kentucky; W. J. Brown, Nevada Association.

Committees appointed as follows: Denominational Literature, J. J. Robinson, Ed. West, J. R. Wood. District and General Association, Bouler, Powell and Rafferty; Foreign Missions, A. H. Deane, E. M. Bailey, T. M. James; Sunday School Work, W. A. Wilson, H. C. Brooking, W. B. O'Bannon; Education, J. J. Robinson, A. J. Emmerson, E. H. Foster; Nominations, Alvin Adams, J. R. Collins, Peter France; Finance, J. R. Wood, Daniel Belcher and A. Clements; List of Ministers, Benj. Brown, W. Payne and B. F. Harding; Order of Business, E. H. Foster, A. C. Rafferty, Moderator and Clerk. From all of which able reports were made, discussed and adopted.

The one on Denominational Literature, recommending the *Central Baptist*, the *Battle Flag*, *The Baptist Herald*, *The Christian Repository*, *The Jewell*, *The Baptist Quarterly*, and the works of the Baptist Publication Society.

The committee on the List of Ministers reported as belonging to the Association, the following ordained ministers:

E. M. Bailey.....West Union (postoffice), Cass Co.
S. M. Brown.....Pleasant Hill, Cass County.
Joseph E. Chambliss....Kansas City, Jackson County.
A. H. Deane.....Harrisonville, Cass County
Jeremiah Farmer.....Pleasant Hill, Cass County.
E. H. Foster.....Leavenworth, Kansas.
Isaac W. Hayhurst....Kansas City, Jackson County.
John Hendrickson.....Strasburg, Cass County.
J. B. Jackson.....Lone Jack, Jackson County.
J. W. Lee.....Kansas City, Jackson County.
F. W. Leonard.....Buckner, Jackson County.

D. S. Miller.....New Santa Fe, Jackson County.
George H. Noel.....Lone Jack, Jackson County.
Thomas L. Powell.....Lee's Summit, Jackson County.
A. C. Rafferty.....Greenwood, Jackson County.
J. J. Robinson.....Raytown, Jackson County.
L. Shackleford.....Peculiar, Cass County.
David Taylor.....Pleasant Hill, Cass County.
Samuel Sheppard.....Lee's Summit, Jackson County.

Also the following named licentiates:

Robert Davison.....Freeman, Cass County.
F. M. Davison.....Freeman, Cass County.
W. S. Peace.....Blue Mills, Jackson County.
Joshua Roberts.....Blue Mills, Jackson County.
Thomas J. Roffe.....Lee's Summit, Jackson County.
Lysander West.....Index, Cass County.
W. A. Wilson.....Greenwood, Jackson County.
J. B. Hargis.....Lee's Summit, Jackson County.

Preaching at this session was by A. J. Emmerson, in lieu of introductory. Also by E. H. Foster, T. L. Powell, W. J. Brown, Isaac N. Story, M. L. Laws, A. C. Rafferty and Wm. A. Wilson.

At this session the Executive Board was made to consist of J. E. Chambliss, J. B. Wornall, James R. Wood, Daniel Belcher and A. C. Rafferty.

Board of Sunday Schools, A. C. Rafferty, President; S. M. Brown, Secretary; and A. H. Deane, Treasurer.

The next meeting of the Association was with the old Union Church at Greenwood, October 2d to 4th, 1879. Elder J. J. Robinson preaching the introductory sermon, a very able and comprehensive one indeed, which, by a resolution of the Association, he was requested to publish, but which, so far as we know, he never did

Jeremiah Farmer was again chosen Moderator; F. M. Furgason, Clerk, and Nelson Scholl, Treasurer.

Several visiting brethren from a distance were present with us. Wm. J. Brown, from Nevada Association; L. B. Ely, from Missouri Valley Association; Wm. Russell, Mound City, Kansas; W. M. Barker, Illinois; M. Laws, Sunday School Agent; Dr. S. H. Ford, *Christian Repository;* Isaac N. Newman, Lafayette and Johnson Association.

The usual committees were appointed; the usual reports made, and the usual routine of business generally gone through with. One other church, Pleasant Grove, was admitted into the union at this session, with a membership of eighteen.

Amongst other proceedings, on motion of Peter France, a committee consisting of Brothers Brown, Robinson and Wornall was appointed to inquire into the condition of South Fork Church, as to its regularity or irregularity, which committee reported and after discussion, Elders Chambliss and Farmer were added to the committee, with instructions to report at the next annual meeting; which committee at the session of the next year reported that they had visited South Fork Church and found it true to its trust, upon which the Association by a rising vote unanimously adopted a resolution expressing sympathy with that church in its afflictions.

It appears that the trouble was the old question of open or free communion. After the action of the Association in 1875, the two parties were induced to unite and to work together as one body; and Elders Lacy and Blevans again appear as ministers belonging to South Fork Church. But it seems the union was more in name than in reality, and that the old differences still existed; and we believe, before the last report was made in 1880, that

party recognized in 1875 as the church had withdrawn fellowship from the free communion party; and in consequence were reported as being true to Baptist principles.

A resolution was adopted at this session that in future, in addition to the introductory sermon, two other sermons should be preached at each stated meeting by ministers previously assigned to that duty, one on the subject of Missions and one on Doctrine; and the following were appointed to preach at the next annual meeting:

Rafferty to preach the introductory.

Emmerson to preach on Missions.

Deane to preach on Doctrine.

At the session previous to this, A. C. Rafferty, Jere. Farmer, Daniel Belcher and J. O. F. Bowler had been appointed a committee to revise the Constitution and Rules of Decorum of the Constitution, which committee at this session reported, and their report was by the required majority adopted; and the Constitution was made to read as follows:

ARTICLE I.

SECTION 1. This body shall be known by the name of the "Blue River Baptist Association," and shall be composed of the acting pastors of churches, *provided*, a pastor represents but one church; and messengers from churches, who shall be members of the church they represent.

SEC. 2. Each church shall be entitled to three messengers, with an additional member for every fifty members.

ARTICLE II.

SEC. 1. The object of this Association shall be to promote union and harmony among the churches, and to devise and recommend such measures as are designed to

strengthen the churches, and advance the kingdom of Christ throughout the world.

ARTICLE III.

SEC. 1. The officers of this body shall be a Moderator, a Clerk, and Treasurer.

SEC. 2. The Moderator shall preside over all the transactions of the body, and see that order and decorum is observed by every member.

SEC. 3. The Clerk shall keep the minutes of the proceedings and take charge of the records and papers of the body, and conduct its correspondence.

SEC. 4. The Treasurer shall receive all moneys belonging to the Association, keep an accurate account of the same, and the objects for which they were designed, and pay them out according to the order of the Association; and report the state of the treasury before the close of each session.

SEC. 5. The officers shall be chosen annually by ballot, unless otherwise ordered by a two-third vote without debate.

ARTICLE IV.

SEC. 1. Churches wishing to be received into the Association may apply by letter and messenger, and upon giving satisfactory evidence of their being sound in doctrine and correct in practice, they may be received, and as a token of the same the Moderator shall give their messengers the right hand of fellowship in behalf of the Association.

ARTICLE V.

SEC. 1. This Association shall have no power or authority over the churches in respect to their doctrine or discipline; yet should any church become unsound in faith, or incorrect in practice, the Association shall drop

all correspondence and connection with that church; *provided* they refuse to be counseled or advised.

ARTICLE VI.

SEC. 1. This Association shall have the right to open and hold correspondence with other Baptist Associations, or any other religious body having the same object as this Association.

ARTICLE VII.

SEC. 1. This Association shall meet annually at the place and time previously agreed upon, when an introductory sermon shall be preached by a brother appointed by the body.

ARTICLE VIII.

SEC. 1. It shall be the duty of each church in the Association to report by letter at the annual meeting of the body, the state of religion in the church; any change that may have taken place in the membership during the year; the time of holding their regular church meeting; the time of taking public collection for home and foreign missions; with a complete account of their home work and expenses for the year.

ARTICLE IX.

SEC. 1. The Association accepts as the expression of the faith of the churches composing the union, the confession of faith published in *Pendleton's Church Manual;* commonly known as Newberry Confession of Faith.

ARTICLE X.

SEC. 1. The Association shall at each annual meeting appoint five persons whose duty it shall be to direct and control the mission work of the body, which shall be called the "Home Mission Board."

SEC. 2. The Association shall at each annual meeting appoint three persons, whose duty it shall be to control

and direct the Sunday School mission work, who shall be called the "Sunday School Board."

ARTICLE XI.

SEC. 1. The constitution may be changed or amended, at any regular meeting, by a vote of two-thirds of the members.

RULES OF DECORUM

Were such as are usually adopted in such bodies.

Amongst the reports from various committees at this session, we find the following:

REPORT ON OBITUARIES.

It has pleased the Great Ruler above, since our last meeting, to call from their earthly labors two of our ministering brethren, Obadiah Tompkins and Daniel S. Meller. They have ceased from their labors and trials here. We miss them on our councils; but they have gone to receive the reward of their labors in the realms of heavenly bliss. Brother Tompkins resided outside the limits of our Association, but two of our churches, Index and Wadesburg, had the benefits of his labors for some years before his death; and we are persuaded that the fruits of his labor will some day follow him to share in the heavenly rest which he now enjoys.

Brother D. S. Meller for several years resided on the western border of our Association — one of those plain, unassuming, old fashioned preachers, the value of whose labors can only be told in eternity. Many years since, when Blue River was performing more of missionary work than now, Brother Meller was employed by our Board and performed acceptable service in the western part of Jackson and Cass Counties, and in Kansas, and though he is now gone, he will not be forgotten by those who knew him then and have known him since. One by

one the laborers are called home. One by one they pass to the harvest home above and are added to the blood-washed throng on the other side of the Jordan of death.

Then let the friends who yet remain,
Although we see them here no more,
Press on with hope to meet again
Upon that ever blissful shore.
Another year perhaps will bear
Our feet across the Jordan deep;
And we shall meet our brethren there,
No more to toil, no more to weep.

In the list of ordained ministers we find the names of S. M. and W. M. Barker, I. O. Anderson, John Hoy, J. K. Dixon, L. M. Horn, L. M. Longfellow, J. H. Blevans, J. K. Lacy, Isaac Story, Henry Barton and ——Crooks, not on the previous year's list of ministers.

Preaching at this session by Revs. Dixon, Barker, Ford and others.

In 1880 the Association met with Independence Church, September 30th.

The introductory sermon was preached by Rev. A. C. Rafferty, on the Unity of Baptism, and in compliance with a resolution of the body, it was published with the minutes of the session, an able defense of the *one* baptism; and we believe it will repay any seeker after the truth to hunt up the minutes of that session and read the brother's convincing arguments.

Jeremiah Farmer was again chosen Moderator and for the last time. F. M. Furgason, Clerk, and N. Scholl, Treasurer. And in accordance with the amended constitution, J. B. Wornall, T. M. James, I. W. Hayhurst, A. C. Rafferty and Daniel Belcher were appointed on the Home Mission Board. And A. C. Rafferty, F. M. Furgason and W. T. Campbell were put on the Sunday School Board.

Letters from thirty-three churches were read, showing a membership of 2,890. One church, Centreview, in Cass County, dissolved.

Messengers and visiting brethren from other parts in attendance were H. M. Richardson, Secretary Board of Ministerial Education; L. B. Ely, financial agent of Wm. Jewell College; D. B. Ray, editor *Baptist Flag;* J. W. Swift, Butler Association; G. L. Black, Liberty Association; R. S. Duncan, Secretary Foreign Missions; Dr. Pope Yeaman, Secretary General Association; Dr. Rothwell and Prof. Emmerson, Wm. Jewell College; Prof. Lanneau, Lexington Female College.

The usual committees appointed, also one on Digest of Letters, by all of which able and sensible reports were made, and adopted by the body with but little opposition; except the one from the Committee on Denominational Literature. That committee, consisting of Yeaman, Anderson and Robinson, failed to agree and asked to be excused, which was done, and another consisting of Rafferty, Blood and Jackson, was appointed; who, on the last day of the meeting, made a report which, after discussion, was adopted by a small majority. To explain this conflict of opinion on this subject, it may be stated, that for several years previous, two Baptist weekly newspapers had been published and are yet published in the city of St. Louis, viz.: the *Central Baptist* and the *Baptist Flag.* The committees on Denominational Literature had for several years in their reports recommended each of these to the patronage of the great Baptist family. Between these papers the best feelings did not exist, and in some things they were antagonistic; and each had its friends in the Association. At the preceding session at Union Church, the committee, after earnestly and especially recommending the *Central Baptist* and also the *Christian Repository*

as household necessities, continued their report by saying, "We would also recommend the *Baptist Flag so far as it is identified with the great interests of Missouri Baptists.*" At this session, as was said, the first committee disagreed on this question; and the second made a report without mentioning either one of those papers, as follows:

REPORT.

This is a reading age. The first duty of any people who would exercise a commanding influence is to build up and support a strong, pure literature. In this respect the Baptists have done nobly. We have in our weekly press and periodicals, and in the books and papers for Sunday Schools issued by our publication society, a literature in which every Baptist should feel a deep interest. We recommend, therefore, the free patronage and use of all these publications. Baptists should be a reading people.

A. C. RAFFERTY.
C. BLOOD.
J. B. JACKSON.

This was not satisfactory to all and an amendment was offered by J. E. Chambliss and accepted by the committee, to this effect:

"In the *Central Baptist* we have a paper eminently devoted to the interests of the Baptists of this State, and therefore recommend it especially to the brotherhood."

The report thus amended was discussed until discussion was cut off by the previous question, and the report adopted by a vote of 31 to 23.

Amongst the additional ministers reported at this session as belonging to the Association were M. S. Atchley, Caleb Blood, W. T. Campbell, C. B. Martin, F. M. West and C. Margeau.

On the 29th of September, 1881, the Association convened with Freeman Church.

Jeremiah Farmer, the Moderator for so many years being detained at home by sickness, the Association was called to order by the Clerk, and on motion J. B. Wornall was appointed Moderator *pro tem.;* after which Rev. J. E. Chambliss preached the introductory sermon: "When ye have lifted up the son of God, then shall ye know that I am He."

Letters from the churches were read and the messengers' names enrolled; and before proceeding to the election of officers, the following dispatch was sent by telegraph to Brother Farmer, at Pleasant Hill:

DEAR BROTHER:

We are filled with sorrow by your illness. Your absence is deeply lamented. Receive our loving sympathy. Maythe Lord bless and comfort you, and restore you to us. Your brethren of Blue River Association."

Deacon John B. Wornall, of Westport, was then elected Moderator, F. M. Furgason, Clerk, and Nelson Scholl, Treasurer.

Visiting brethren present at the meeting were G. W. Hyde, missionary General Association; W. M. Baker, Illinois; I. N. Anderson, S. W. Association, Iowa; D. Williams, Ottawa, Kansas; A. H. Austermel, General Association.

The following letter applying for membership in the Association was received:

THE SCANDINAVIAN BAPTIST CHURCH AT KANSAS CITY.

To the Blue River Baptist Association Meeting at Freeman, September 29, 1881.

DEAR BRETHREN:

We hereby apply for admission into your body as a Baptist church of same order of faith. Our articles of faith are published by the Baptist Publishing Society.

Our church was organized October 10, 1871, with ten members; since that time has had many struggles. Few, and all poor in this world's goods, unable to support a pastor until lately. Brother Aug. Johnson, missionary in Kansas, came and staid a little while now and then, and some were added to the church, and a turn in the current of the church commenced. Our present pastor, Goodman Mellis, commenced first Sunday in February last, and since that time we have had blessings poured down upon us. We are united in the bonds of peace and unity. Brother C. Seline, of Chicago, came and staid a few weeks, and a revival influence commenced; but we have no place to meet. We have felt the need of a house of worship in order to give the gospel to our countrymen who are coming here more than ever. Kansas City is a large field for us, and much good might be done in the name of Jesus. Recently three families have come that have not their church letters yet. They will unite with us. Calvary Church has done a good thing for us in opening their house of worship when not occupied by themselves; and the General Association has given us a helping hand in the pastor's salary. We feel that we need your help, and with the Lord's help we will be self-supporting in a few years.

Dear brethren, we expect to send the gospel into the counties of Missouri, and induce others of our countrymen to come to Christ.

Since the first Sunday in February we have received seven by baptism and seven by letters—fourteen additions. One excluded. Present membership thirty-three. We send a dollar for minutes. By order of the church.

FRANK DROTTS.

This request was referred to a committee, and upon their reporting favorably, the church was received into

the fellowship, and is yet one of the Baptist churches of Kansas City, gradually increasing in strength and usefulness, and doing work for the Master amongst their countrymen.

Preaching Thursday evening, W. M. Barker; theme, Ingersoll and Infidelity.

Friday evening, Rev. Hyde.

Saturday, 11 A. M., J. O. Anderson, Missions.

Saturday evening, E. H. Foster, Doctrine of Repentance.

The usual committees and usual reports made. The report on foreign missions was as follows: "We have great reason to thank God for the success attending the labors of our missionaries in the foreign fields; and this fact, in connection with the calling of one of our own members, N. W. Halcomb, to this work, should stimulate us to encourage them, not only by sympathy and prayer, but with our means also. We recommend that the pastors urge the interest of foreign missions upon the churches, preaching at least one sermon a year upon that subject, and taking a collection for the same.

"Since much of the missionary work is done by and for women, we further recommend the formation of women's mission circles, and that those engaged in the Sunday School work be urged to instill into the minds of the children a desire to have a share in this work, because we look for many of the future missionaries to come from their members.

W. T. CAMPBELL,
J. W. SWIFT,
E. F. ROGERS."

Action was also taken toward establishing and conducting a mission in Kansas City, for the purpose of enlightening and Christianizing our own foreign and heathen population; and no doubt there were some present at that

meeting who listened to the simple request of the Scandinavians for admission and a helping hand to reach their countrymen in Missouri, and on the same day heard the eloquent and stirring appeals in behalf of foreign missions to foreign countries, who thought that a small part of the large sums expended annually for missions in foreign lands could be more profitably employed here at home.

At this session the Committee on Obituaries reported that thirty-three of the brothers and sisters had been called home by death during the year, saying: "This should remind us and every one in the Association of the words falling from the lips of Jesus: 'What I say unto you, I say unto all, Watch.' And also of the language of the apostle: 'Let us not sleep as do others, but let us watch and be sober.' BAILEY SHEPARD TOMPKINS."

Thirty-three churches, with a membership of 2,856. Thirty ordained and seven licensed preachers. J. M. Wise, of Independence, and L. Hawley, of Harrisonville, were the only ordained ministers not before connected with us. Brother Hawley is still with us; but Elder Wise remained only a short time.

The Home Mission Board for the year was made to consist of Brothers Wornall, Rafferty, James, Hayhurst and Chambliss. Sunday School Board, Campbell, Wise and Anderson.

1882.

Pursuant to adjournment the Association met with West Fork Church, on Thursday, September 28, 1882.

After prayer by J. O. Anderson, the Association was called to order by the former Moderator, J. B. Wornall. Thos. L. Powell, (great nephew of the old pioneer preacher, Joal Powell,) who had been appointed to preach the introductory sermon, being absent, as was also his al-

ternate, J. B. Jackson, by request of Association, G. L. Black preached an able and acceptable sermon: theme, "The Foundation Rock." Letters from thirty churches read. Grand River, Pleasant Grove and Pleasant View not represented. Membership of the whole body, 3,154.

An address of welcome from the church was eloquently responded to by J. O. B. Lowry, of Kansas City, and the Association organized by electing the officers of last year—Wornall, Furgason and Scholl.

Visitors present, G. L. Black, of Wm. Jewell College; W. T. Campbell, for *Central Baptist;* W. T. Russell and S. M. Brown, Butler Association; N. C. Alspaugh, Lafayette and Johnson Association; A. Whitman, Nevada Association.

A pleasing incident of the meeting occurred at this point of the proceedings. A Moderator's gavel made from the wood of the Old Bethel meeting-house — the first Protestant church west of the Mississippi River — prepared by Brother Wornall, was presented to the Association, in appropriate words, by Brother W. T. Campbell, and was eloquently responded to by A. C. Rafferty, and on motion of L. M. Horn, was thankfully accepted by a rising vote, and joining in the hymn—

> "Blessed be the tie that binds
> Our Christian hearts in one."

And while singing this hymn, and looking on that little gavel, the minds of some at least in the assembly were carried back through a period of seventy-five years to the time when the tree, from which this memento was taken, was felled in the forest of Cape Girardeau by the primitive pioneer Baptists of Missouri — to the time when it formed a part of the only Protestant house of worship between the great river and the Pacific Ocean.

The man who felled that tree, unknown;
The men who reared that house are gone.
The house itself has fallen low,
Where God was worshiped long ago.
But in that house the seeds were sown,
From which the Baptist tree has grown;
And there those pioneers so true,
Builded much better than they knew.

And may we not reasonably hope and anticipate that when another half century has passed, and the rappings of this gavel are heard in the sessions of Blue River Association, that it will call to the minds of those who may come after us, (our children and our children's children,) the men of the present day and the meeting of the Association at West Fork in 1882; and also to the long-ago, when the old Bethel Church was built in 1806.

The usual committees having been appointed, preaching at night by Rev. J. G. Burgess.

Amongst the reports from committees at this session was one from a Committee on Prohibition — a great and growing question in the land.

REPORT.

WHEREAS, The sale and use of intoxicating liquors as a beverage is producing such an alarming amount of evil in our land to-day; and

WHEREAS, We consider it our duty as a denomination, and as individual Christians, to oppose evil in all its forms; and

WHEREAS, The Bible pronounces intemperance to be such an evil that no person addicted to it can enter the kingdom of heaven; and

WHEREAS, It can be conclusively proven by statistics that our prisons and almshouses are mainly filled by the effects of intemperance, and thereby great expense is en-

tailed upon the tax-paying community of this State; therefore we believe it to be our duty, as a body, to oppose by all legitimate means this blighting curse; and

WHEREAS, Life and property are rendered unsafe by the sale and use of intoxicating liquors, we would recommend to this body the expediency of earnestly petitioning the Legislature of our State to submit to the people an amendment of the constitution of our State, prohibiting the sale of intoxicating liquors as a beverage, and declaring drunkenness a crime punishable by fine or imprisonment, or both, in proportion to the frequency of the crime, and the evils resulting therefrom. C. N. WESTER.

A. H. DEANE.

N. E. HARRELSON.

The following also gives a part of the history of the Association and its mission work in Kansas City and elsewhere:

REPORT OF KANSAS CITY MISSIONS.

Since entering into the mission work under your employ, January 1, 1882, I have visited, in the interest of Kansas City missions, twenty one churches in the Association, and six churches in other Associations. There have been thirty-three conversions in meetings which I have conducted, and the same number of baptisms; and there have been about twenty-two conversions and baptisms in meetings where I have assisted. Have preached ninety-six sermons, and made ten talks to Sunday Schools and in children's meetings. Have received on my salary the following amounts:

From John B. Wornall, pledged at Freeman	$50 00
From T. M. James, for Calvary Church	50 00
From N. Scholl, Treasurer	110 75
From H. M. Givan, pledged at Freeman	10 00
Collected on the field	46 75
Total on salary from Blue River	$267 50

Have received for the purpose of building Baptist Mission Chapel on S. W. corner of Tenth and Lydia Avenue in Kansas City, in cash	$1,761	66
Pledges not paid	793	50
	$2,555	16

DISBURSEMENTS.

For lot on which to build	$1,023	00
For special tax for grading	24	00
For sidewalks	82	99
For printing cards	3	00
For railroad expenses	16	50
Total	$1,149	49
Leaving balance on hand	612	17

Now concerning Blue River as a mission field; permit me to say that I have found great destitution in our bounds, and while I believe Kansas City to be the most important mission field in the State, yet there is great need of earnest mission work all over the Association. May God help us to enter more heartily into the great work committed to our hands

Your servant in the Master's work.

W. T. CAMPBELL.

The Committee on Obituaries made a lengthy report, as follows:

"In the many long years of our Associational work we seldom, if ever, had a more solemn duty to perform than that connected with this hour. For a lifetime, to name Blue River Association was to bring to our memories the labors of love of him who, for almost a quarter of a century, has been our beloved and honored Moderator.

"Jeremiah Farmer has passed away from the Associations of earth to the abode of the just made perfect, there to be raised from glory to glory, and that glory ever shining as the stars in the firmament of heaven.

His works do follow him; his praise is in all the churches. He was ever ready in every good word and work. He felt the need of a higher education; therefore he was the unwavering friend of our colleges, especially of William Jewell. The motive in this was ministerial education, feeling that no man who did not keep pace with the upward march of the true scientific literature of the nineteenth century could hope to lead the cultured in religious thought, or be a master workman.

"Jeremiah Farmer was our first missionary, and, by his ability and winning address and great prudence, succeeded in planting Christ's cause in many destitute fields. He baptized hundreds of converts. Many of these live not only in Missouri but in other States—Texas, Oregon, California and other places. To know him was to love him as an able minister of Christ. In such a life is laid up treasures in heaven, treasures that fade not away. Verily he that winneth souls is wise. Oh! how appropriate for his worn out body is a *pulpit grave*. So his body rests under the place where once stood the pulpit of Union Church. In that pulpit he had often preached that the Lord from heaven became the quickening spirit, and that which is born of the spirit is spirit. In the resurrection, his mortal body shall also be quickened by the same spirit that in time quickened and dwelt in the soul. Thus, when mortality shall put on immortality, the quickening spirit's work gives harmony to soul and body as the perfect new man in heavenly joys. This work, or new man, liveth for ever in the joy of the Lord. Amen.

"We also mourn the death of Elder Caleb Blood. He possessed a strong, logical mind, imbued with a desire to drink deeply of the crystal fount of education, especially of religious love.

"Elder Caleb Blood had filled many prominent pulpits,

and had occupied many important official positions in our denominational work. Our colleges and learned men, as well as our young ministers — not only in Missouri and Indiana, but from Maine to California — found in Brother Blood not only a friend but a wise counselor."

At this session Rev. J. O. B. Lowry preached at 11 A. M. on Friday, from John 17 : 28; and Rev. C. N. Wester at night, John 6 : 8: "To whom shall we go?" And on Saturday at 11 A. M., Rev. Rafferty, on the Work of the Holy Spirit in Regeneration.

The Missionary Board was nominated, as follows: J. B. Wornall, T. M. James, A. C. Rafferty, C. N. Wester and Fred Perkins. Sunday School Board, Campbell, Wester and Lowry.

The Treasurer reported $400 paid out; and a balance on hand of $69.81.

The names of I. N. Anderson, P. M. Best, J. G. Burgess, J. O. B. Lowry, R. K. Maiden and J. E. Roberts appear as ministers for the first time in the bounds of our Association.

1883.

The forty-sixth annual session of the Association was held with Pleasant Hill Church, on Tuesday, the 25th of September, 1883, and at 10 o'clock was called to order by the former Moderator. The introductory sermon was preached by Rev. E. H. Foster, of Leavenworth, Kansas, who for several years previous had served first one and then another of the churches in Blue River as pastor. The letters from the churches showed a membership of 3,166; reporting in the churches eighteen Sabbath Schools, with 127 teachers, and 1,558 scholars; and a total amount of collections, $857.37.

Visiting brethren reported themselves as follows: D. M. McReynolds, of Tennessee; Rev. B. Hardwicke,

Home Mission; S. M. Brown, Butler and General Association; I. M. Wise, Arkansas; Harvey Hatcher, *Central Baptist;* M. B. Spring, Greenwood; L. B. Ely, William Jewell College; R. S. Duncan, agent Sunday School Convention.

The usual committees were appointed, and, during the sessions, submitted their reports, which we would like to exhibit, but have not room in this condensed sketch.

Steps were taken to incorporate the Association as a legal body, so as to enable it to buy, hold and convey real estate.

Much of the business of the session was in relation to missions and mission work, and mission churches in Kansas City.

One new church, that at Peculiar, in Cass County, was admitted, with a membership of thirty-one.

At this session the subject of Foreign Missions and its discussion was of more than usual interest. The committee reported that, outside of the United States and England, there were 2,037 Baptist churches, 1,185 ordained ministers, and 210,842 communicants scattered over Europe, Asia and Africa; and that in this foreign field there were 8,500 baptisms the last year; that of these foreign missionaries, N. W. Halcomb, at Tung Chow, China; P. A. Eubank and wife in Africa; and Mrs. Bagby, at Bahia, in Brazil, were from Missouri; and further, that Miss Emma Young, of Greenfield, Missouri, had lately been appointed to go, and was making preparations to go as missionary to Canton, in China. Concluding with a recommendation urging our churches to make earnest and faithful efforts to enlist our sisters in this enterprise, and in making collections for the support of this object.

After the reading of the report, and after remarks by

Rafferty, Duncan, Ely and Wornall, Miss Emma Young, a graduate of Southwest College, then making preparations to embark for that far Eastern field of Christian labor, was introduced, and read a most interesting and impressive essay, entitled: "Woman's Work in Missions," at the conclusion of which there were but few eyes in the large audience not wet with tears, and the congregation were evidently deeply moved with a responsive missionary spirit.

After other remarks by Brethren Maupin, (of Southwest College,) Robinson, Jackson and Smith, a collection was taken up for Sister Young, amounting to *five hundred dollars*, the Association meanwhile giving the young sister the warm hand of fellowship, congratulation and God-speed, amid tears of joy and heart throbs of love; a joyful occasion long to be remembered by all who were present.

Sister Young, in a short time after, bade adieu to her father and mother, her home and her native land, and upon the other side of the globe, is yet engaged in mission work amongst the Chinese; and it is to be hoped her labors have not been and will not be in vain, and that those who contributed so freely then and since then for her support in that far off-land will have no cause hereafter to regret the sacrifice made.

By a special resolution of the Association, the eloquent and feeling essay read by Miss Young was published with the minutes of the Association, and has been read with feeling interest by thousands who were not so fortunate as to hear the young sister read it herself upon the floor of the Pleasant Hill Church.

The Committee on Obituaries again had occasion to make a report of death's doings during the last year.

REPORT.

It becomes the painful duty of your committe to report that during the past year (as in all previous years) the great reaper, Death, has been reaping in the fields of Blue River, and gathering sheaves into the Master's garner above. Nine and forty years have come and gone since the organization of Blue River Association, and, of the 384 members composing it then, all are gone, and another like period will perhaps remove all who compose it now. In looking over the reports of your last meeting, we find the name of David Taylor as an ordained minister of the gospel in our denomination. He is one of those whom Death has called away. At the time of his death he was the oldest minister of the gospel within the bounds of the Association, both in years and the length of ministerial service, he having been a Baptist preacher for nearly or quite sixty years. He is gone, but many of the fruits of his labors remain behind him: and though dead, his memory lives.

By referring to the letters from the churches at this session, we are informed that in addition to Elder Taylor, thirty-four other brothers and sisters have ceased from their labors on earth, and entered into their reward in heaven. Of these, Six Mile Church and Harrisonville have lost *four* each. Calvary, Grand River and Independence have lost *three*. Blue Spring, East Lynne and Lone Jack have each lost *two*; and Blue Ridge, First Church, Kansas City, Freeman, Index, Lee's Summit, New Hope, New Liberty, Oak Grove, Scandinavian, Union and West fork have each lost *one*. But though they are lost to the churches, and their further labors are lost to the world, we trust there is the gain of an immortal crown and a life everlasting.

M. Rice.
John King.

Of ordained ministers laboring in the bounds of the Association this year, and not before mentioned as such, there were J. T. Griffin, J. A. Smith, Wm. Sirk, Charles White and Nathan Johnson.

The Home Mission Board was made to consist of J. B. Wornall, T. M. James, E H. Foster, A. C. Rafferty and Fred Perkins. Sunday School Board: P. M. Best, F. M. Furgason and W. T. Campbell.

In addition to introductory sermon at this session, J. O. B. Lowry preached on Tuesday night; A. C. Rafferty, Wednesday, at 11 A. M.; Rev. Hardwicke at night; and T. L. Powell, Tuesday night.

The report of the Treasurer showed a receipt of $1,165.64, and a disbursement of $1,053.63.

1884.

The forty-seventh annual meeting of the Association was with Calvary Church, in Kansas City, commencing on Tuesday, September 30, 1884. This was the first time the Association ever convened in the great and growing metropolis of the West. Time was in the history of the Association when no Baptist lived here, and very few persons resided on any part of the territory on which the city now stands. Great as the growth of the Association has been, the growth of the city has been still greater. When the Association was organized in 1834, a few Baptists were living in the vicinity of Westport, who, if connected with any Baptist church, belonged to the Round Grove Church, which ceased to exist in 1836. In 1840, Big Blue Church, now known as Westport, was organized and has been a component part of the Association ever since; and in 1855 the First Church of Kansas City was admitted into the Association, with fourteen members. Deacon Robert Holmes, lately departed, and T. M. James,

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now a prominent and useful member of the Association, being of that small number.

The introductory sermon this year was preached by R. K. Maiden, the pastor of Pleasant Hill Church. Text: Thess. 1:5. "The power of the gospel, not human, but divine." A very able and forcible discourse, by a minister younger in years than was ever before called upon to deliver the opening sermon of the Association.

Letters and messengers from thirty-two churches present — three churches not reporting. Whole number in the Association, 3,354; net increase during the year, 116.

Twenty-four Sabbath Schools reported, with 163 teachers and 1,818 scholars. Total contributions, $791.96.

The old officers of the Association were again elected: Wornall, Furgason and Scholl; and the following named visiting brethren accepted seats in the body: Rev. W. Pope Yeaman, Secretary General Association; Rev. W. H. Williams, editor *Central Baptist;* Rev. T. M. Meyers, for Mission Board Southern Baptist Conference; Rev. G. L. Black, Ministerial Education; Rev. James Roan, North Liberty Association; Rev. S M. Brown, Butler Association; Rev. L. Goins, *Southwest Baptist;* Rev. R. P. Evans, Wyandotte, Kansas; Rev. A. L. Lindholmn, Swedish cause in Wright County; Deacon L. B. Ely, financial agent William Jewell; Prof. J. F. Lanneau, Lexington College.

At this session the following new churches petitioned for admission, and were added to the list of churches, viz.:

Grain Valley, with a membership of	9
Olive Street Church, with a membership of	50
Pleasant Valley, Cass County, with a membership of	39
West Line, Cass County, with a membership of	35

The church at Willow Springs did not report, and before the next session had dissolved.

Committees appointed by the Moderator, as follows: Order of Business, Rafferty, James and Deane; Education, Roberts, Campbell, Maiden and Black; Literature, Peak, Brooking and Best; List of Ministers, Angle, Wood and Chiles; Finance, Rogers, Williams and Harrelson; Obituaries, Robinson, Shuttleworth and Powell; Foreign Missions, Deane, Shouse and Longfellow; American Missions, Best, Barton and West; Digest of Letters, Mason and Brown; Resolutions, Foster, Smith and Noel; Nominations, Bowler, Parsons and Wood. All of whom in due time submitted reports which were in the main approved and adopted.

The contributions for various objects were free and liberal.

State work or for General Association	$124 35
W. T. Campbell's salary	200 00
Olive Street Church building	608 91
Foreign missions in general	52 28
Mexican mission	10 75
Swedish cause in Wright County	37 00

Amongst the many resolutions offered and adopted were these:

In view of the wonderful influence of the press, and the great amount and variety of the works published by our division of the Baptist Church; therefore,

Resolved, That we earnestly recommend to the churches of the Association to obtain, read and circulate our denominational literature in their respective communities.

Resolved, That we recognize the work of the Home Mission Society in the evangelization of the foreign population of our country—the Germans, French, Swedes, Danes, Norwegians, Welsh and Chinese, and in its effort to plant and support the Baptist cause in the new States and Territories of the great West and among the Indians

and Mexicans—as of vast importance to the cause of Christ in America.

The Committee on Obituaries again made a report as follows:

"Life is ever full of duties and stern realities. The time for the Christian's good words and works is short, for there is but a step between us and death. The absence of once familiar faces and voices in our councils tells from year to year that some faithful worker has ceased from labor on earth. This and the reward beyond the shades of death, admonish us to work while it is day. The victory of the pious Christian over death thus obtained is the only real victory ever given us. That victory is as unending as eternity. Oh! let it not be crowned with a starless crown, but bedecked with those stars that shine forever.

"Of those whose name were on our church rolls one year ago, twenty-eight have been transplanted to the better land to find, as we trust, their names written in the Lamb's book of life. It affords us great Christian consolation thus to refer to Sister Crooks, wife of Elder Crooks; to Deacon Isaac Moore, of Wadesburg; to Deacon James Hammontree, of Pleasant Ridge; to J. R. Collins, of New Hope; to Sister Susie Duke, and Brother Mark Thompson, of First Church, Kansas City; to Sister Kate Skinner, of Calvary; to Sister Elizabeth Wood, aged 87, of Blue Spring; to Sister W. Belcher, of Pleasant Hill; Sister S. Adams, of New Salem; and to Deacon B. F. Brown, of West Fork. These, like many others of the great cloud of witnesses, all rich in good works, have received the good degree. Their labors of love yet speak to us: 'Be not weary in well doing, for in due season you, *too*, shall reap the eternal reward in the joy of the Lord.'

"J. J. Robinson, *Chairman.*"

At this session missionary sermon by A. C. Rafferty. Doctrinal by J. E. Roberts.

Rev. Joseph Banvard, pastor at Independence, the only additional ordained minister in our bounds. Of licentiates there were Eugene Gerard, of Harrisonville; A. Kittle, Blue Mills; Jasper Lacy, Hickman's Mills; Albert Jones, Missouri City; M. T. Johnson, Liberty; Thos. Phillips, Sni Mills; J. D. Thomasson, Blue Springs.

The following named sisters in the Association, who had been appointed as missionary agents at the last session, were continued as such at this, and we believe the most of them are yet acting as such in their respective churches; and some of them we know to be zealously engaged in raising funds for mission purposes:

Belton Church, (agent) Mary E. Conley; Besonia, Susan Irvin; Blue Ridge, (since dead) Hannah Clements; Buckner, Mary F. Beckett; Blue Springs, Bettie A. Jones; Calvary, Leannah Wheeler; East Lynne, Laura Hutchinson; First Church, Kansas City, Bettie Beddow; Freeman, Harriet Stone; Grand River, Miss Nellie Davidson; Harrisonville, Mrs. M. A. Deane; Independence, Lida Campbell; Index, Mrs. E. N. Ross; Lee's Summit, Miss Belle Davenport; Lone Jack, Miss Sarah Powell; New Hope, Miss L. A. Morsman, Annie Bailey; New Liberty, Rebecca Ligon; New Salem, Maggie Leonard; Oak Grove, Carrie Fulkerson; Peculiar, Mrs. Goodman; Pleasant Grove, Mrs. Robt. Todd; Pleasant Hill, Miss Anna Jacobs; Pleasant Ridge, Lydia Adkins; Pleasant View, Mary Colwell; Six Mile, Miss J. F. Chiles; Sni Mills, N. Hutchins; South Fork, Miss Lelia L. Britt; Strasburg, Addie Outon; Union, Mrs. Alice Hooker; Wadesburg, Mrs. Jno. Knight; Westport, Mary Kearn; Willow Spring, Mrs. Rachel Noel. And here let me say that though the last-named church has ceased to exist, and its members have gone into other

neighboring churches, this aged Sister *Noel* has not ceased her labors in her Heavenly Master's service; and though seventy-four years of age, she is often seen in his earthly sanctuary at Lone Jack—the youngest sister of the old fashioned, old pioneer preacher, Joab Powell, who preached, we believe, the first sermon ever preached in that vicinity and the first ever preached in Cass County. She being now, as it were, one of the last links connecting the past with the present and with the future; and when it shall please God to call her hence, she will be missed here.

1885.

This year the Association convened again with the Lone Jack Church on the 29th of September, it being the fourth time of meeting with the church in that small historic town — perhaps we might say the fifth time, as the fourth session of the Association, the one held in 1838, was with the old Pleasant Garden Church in that immediate vicinity, out of which the Lone Jack Church came in 1842, when the old mother church refused any longer to associate with Blue River Association on account of its missionary tendency.

In 1853, in 1866 and in 1874, this church had received and welcomed the Association into its old house of worship, built in 1848, northeast of the village. The Association at this session found the old house converted into a tobacco factory, and the church occupying its new and commodious house in the centre of the town, and a very short distance from where once stood the *lone tree* from which the town took its name; and in the centre, too, of that field of strife where, in 1862, Missourians met each other in deadly conflict, some of the same men harmoniously met together as brethren in the Association; and one of them, E. F. Rogers, who was severely wounded

upon that field in 1862, was elected Treasurer of the Association, and holds that position yet.

The former Moderator, J. W. Wornall, was re-elected. Brother Furgason being absent, W. T. Campbell was elected Clerk and F. P. Davidson, Assistant.

The introductory sermon was preached by Rev. A. H. Deane, from Hebrews 9:11, subject: "The *Atonement*"—a subject upon which there has been much difference of opinion even amongst Baptists, some taking the ground that Christ upon the cross made an atonement for the sins of the whole world, others believing it was for the *elect* only; others still contending that the atonement there made was *general* for all mankind, but *specially* applied. The brother in this sermon presented the doctrine or the thought that there was *no* atonement made on Calvary, but that Christ upon the cross preached *redemption* for the whole world and has since entered into heaven, as Aaron did into the most holy place, where he has made and is yet making atonement for the sins of each individual, as that individual repents of his sins and believes in Jesus.

The reports from thirty-two churches this year, with four not reporting, showed a membership of 3,586, a net increase of 217. The most of the churches (but not all) reporting Sabbath Schools.

The number of schools being 28; teachers, 196; and scholars, 2,125; contributions, $657.40.

Brethren visiting the Association were invited to seats, viz.: W. Pope Yeaman, S. M. Brown, R. S. Duncan, G. L. Black, G. W. Hyde, C. N. Clark, of *Baptist Flag*, C. N. Wester, C. T. Daniels, George Boulcher, L. B. Ely, and Prof. Lanneau.

Emanuel Church, of Kansas City, by her messenger, A. J. Redenbaugh, presented a letter asking admission into

the Association, and was received and added to the number.

On the second day the following committees were announced: Religious Exercises, pastor and delegates of Lone Jack Church; Order of Business, A. C. Rafferty, E. F. Rogers, and J. O. Anderson: Finance, James Shouse and N. M. Longfellow; Obituaries, Martin Rice, T. L. Powell and B. F. Harding; Foreign Missions, R. S. Duncan, N. M. Longfellow and R. K. Maiden; Digest of Letters, J. B. Mason and F. P. Davidson; Resolutions, A. M. Cockerell, A. H. Deane; Nominations, A. H. Deane, J. H. Vanhoy and A. G. Redenbaugh; Education, G. L. Black, F. P. Davidson, and T. M. James: Literature, J. D. Thomasson, P. M. Best, N. M. Longfellow; American Missions, G. W. Hyde, J. W. Stanley and E. H. Jones; State Missions, W. P. Yeaman, J. Banvard and A. C. Sandval; List of Ministers, N. Scholl and J. R. Wood.

By all of which committees reports were made, and in compliance with report on religious exercises, Joseph Banvard preached at the church at night, Tuesday; J. D. Thomasson, at Bethel, (Methodist church,) and T. L. Powell, at Basin Knob Church. On Wednesday, 11 A. M., W. P. Yeaman; on Wednesday night, ladies' missionary meeting; on Thursday, A. C. Rafferty, doctrinal, at 11 A. M.; on Thursday, W. T. Campbell, at night.

Amongst the many reports of committees we can only mention a few. The one on Foreign Missions would emphasize this one thing: that the missionary work is a unit; that the field is the world; and that Baptists may properly be termed the pioneers in that field, and that their progress in it has been such that in the past century their churches have belted the globe, and that now the sun shines upon a Baptist church every hour in the twenty-four.

The report also refers to the women's movement as

an encouraging feature in the work of missions, and refers touchingly to the death of Sister Mattie Halcomb, wife of N. W. Halcomb, of Tung Chow, in China, who was reared amongst us, and went forth only a few years ago to preach Christ to the perishing.

Referring also to the faithful work of Miss Emma Young, now at Canton, China, who, two years ago, stood in our midst and so thrilled us with her eloquent address, concluding by calling for liberal and systematic collections in all the churches.

From the report on List of Ministers, we learn that C. D. Daniels, of Lee's Summit; D. S. McEwan, of Kansas City; J. T. Nevelle, of Belton; C. A. Sandval, of Kansas City, and S. B. Whiting, of Kansas City, were laboring in the field, in addition to those reported the previous year. Also, licentiates, P. Stafford, of Belton, and Wm. Craddock and Daniel Mason, of Blue Mills.

Some names formerly on the roll of ordained ministers are this year omitted. Amongst the number is that of George H. Noel, who, for some years, has not availed himself of the privileges of a minister, and at his own request his name was left off the list, as he said, not wishing to bear the name and wear the badge of a laborer when not engaged in the work.

In comparing the list of ordained ministers this year with the one in 1853, when the Association first met with the Lone Jack Church, we are struck with the change which those thirty-two years have made. J. J. Robinson is the only name that occurs in both those lists. And when we look over the names of messengers, eighty-one in number, who met with us at Lone Jack in 1853, only J. J. Robinson and J. R. Wood were with us in 1885. Of the seven licentiate preachers in 1853, J. H. Kemper, (since dead,) Moses Bailey, and Luke Williams are yet in the

bounds of our Association, the two last having been dropped from the list of licentiates, both exemplary members of their respective churches, Lone Jack and Union, holding fast their integrity as Baptists, and maintaining in their old age the principles imbibed in their youth.

The report on Denominational Literature was as follows: "Knowledge is essential to happiness and success in every department of business life. No one can afford to be ignorant in secular business, much less the work of our Lord Jesus Christ. We would therefore recommend the Bible as the book of all books, and urge upon our people to study it carefully, so as to grow wise unto salvation, and useful in life. We would also recommend the literature of the American Publishing Society, *The Central Baptist*, *The American Baptist Flag*, and the history of Missouri Baptists, recently published by Rev. R. S. Duncan, of Montgomery City, Mo.

J. D. Thomasson.
J. C. Parsons.
P. M. Best."

The report on Obituaries read as follows: "Your committee appointed to write an obituary notice of those of our brothers and sisters belonging to this Association, who have fallen by the hand of Death during the last year, approaches the subject with a degree of solemnity. Especially is it so with the chairman of your committee, who writes this report. Being now one of the oldest members of this Association, and having passed his three score and ten years, he may expect in the course of nature soon to follow where the brethren and sisters of whom he writes have gone; and it may be that at your next annual session some brother will be called upon to write of him as he now writes of them.

"By reference to the letters that have been sent up

from the various churches, we learn that, since our last annual meeting, twenty-eight of the brothers and sisters who were then members with us have been called away by death, and are, as we trust, among those who have been redeemed from the earth, and are now associated with Christ, their elder Brother, in that land where there is no more death, and no more severing of kindred ties. Of those who have been taken from us during the past year, four of the twenty-eight were from our sister church, Blue Springs; three from each of the Lee's Summit, Pleasant Ridge, Lone Jack, and Westport churches; two each from Olive Street, and Strasburg; while the churches of Belton, Blue Ridge, Calvary, Grand River, Independence, Index, and New Liberty have lost one each. Each one of these brothers and sisters has left a void in some family and neighborhood circle; and the churches of which they formed a part have suffered a loss in their departure, but they have gained a fairer, brighter home.

"A home to all the good assigned,
A home where weary pilgrims rest;
They've gone before, we are left behind,
But following in their footsteps fast.
The years will come, the years will go,
And one by one we'll follow on,
But other ranks of men we know,
Will fill our places when we're gone.

"In conclusion, we would suggest that in future one page of our minutes be set apart as a memorium page, on which the name and age of each deceased brother and sister be entered, and that the churches in their letters give their names.

MARTIN RICE.
T. L. POWELL.
B. F. HARDING."

An interesting report of the organization of the Woman's Missionary Society was received and put upon the minutes of the Association, and in the coming years those who may come after us will read and see in what a work their mothers were engaged in, in the year 1885:

To the Blue River Association: First thanking you for your kindness in giving us a share of the time allotted to the Association, in which we might bring our department of the Master's work before you, and feeling that we would be co-workers with you, we ask a space in your minutes for this our report.

Immediately upon adjournment of your session, Tuesday, P. M., the sisters were called together by Mrs. Rogers, chairman of the temporary organization effected last year. The following churches were represented: Westport, Independence, First, Calvary, Olive Street, Kansas City, Union, Greenwood, Belton, Peculiar, Harrisonville, Pleasant Hill, Lone Jack, Index and Lee's Summit. A permanent organization was effected by the election of the following officers: President, Mrs. I. Banyard, Independence; Vice President, Mrs. J. B. Wornall, Westport; Secretary, Mrs. E. F. Rogers, Kansas City; Treasurer, Mrs. W. T. Campbell, Kansas City.

The committee appointed last year to draft constitution and prepare a programme for a meeting, reported, and their report was adopted.

The Constitution makes the name of the Society: "The Woman's Missionary Society of Blue River Baptist Association," and its object to increase the interest of the sisters in the bounds of this Association in missionary work, both home and foreign.

After accepting the offer which had been made by the brethren, of Wednesday evening, for our meeting, the Society adjourned, subject to the call of the President.

The weather on the evening so kindly offered us was so unpropitious it was impossible to hold the meeting at that time. We were again proffered a portion of Thursday evening, which we thankfully accepted, when our President, in a few well chosen, beautiful sentences stated the object of our organization, and a number of reports from the local societies were read. These reports were exceedingly interesting, and presented the work much better organized and the interest greater than we had dared to hope for. But we trust and pray that we may be able to bring up to our next Association still better and more encouraging reports.

MRS. E. F. ROGERS, *Secretary.*

1886.

The last meeting of the Association, up to the date of this writing, was with the church at Harrisonville, on the 28th, 29th, and 30th days of September, 1886, it being the fourth time that the Association had convened with that church. Forty-four years before this it had held its session there, with the Rev. John Farmer, Moderator, and it was then and there that his son, Jeremiah, our late Moderator, preached his first introductory sermon before the opening session of the body in which he so long labored, and over which in his late years he so long presided. Some of the old men and women who were present then remember that meeting and its incidents, especially the preaching on Sunday and Sunday night by A. P. Williams, John and Jeremiah Farmer, when eight persons professed to have found pardon, and five of the eight were added to the church. But these three eloquent and faithful preachers and all the other ministering brethren there present, and in fact all then belonging to the Association, have been called home by Death, save and except one worthy laborer, B. M. Adams, now of Colorado; and few,

very few, of the forty-three members then belonging to the Harrisonville or Hopewell Church were living to welcome the Association at its last convening with that church.

One aged sister, Rhoda Hammontree, one of the original members in the constitution, and we believe the only one left, now of Pleasant Ridge Church, sent to the meeting a patchwork quilt of her own making, with the request that it be presented to the minister of longest standing in the Association; which, by a committee appointed for the purpose, was awarded to J. J. Robinson, who, in a few earnest and impressive words, accepted the quilt, and asked leave to donate it to the mother of Miss Emma Young, our missionary in China.

The introductory sermon at this last assembling of the messengers at Harrisonville was preached by the Rev. A. C. Rafferty. Perhaps we should say the Rev. Doctor Rafferty, as within the last year he has been created a D. D., a distinction and an honor well merited, and one which he wears with great modesty and distinguished ability.

J. B. Wornall was again chosen to preside; F. M. Furgason, Clerk, and E. F. Rogers, Treasurer. Letters from thirty-five churches showed a membership of 3,431. One new church, Mill Creek, received and added to the number, with a membership of twenty-seven.

But as a copy of the printed minutes of this last session of the body will be attached to and made a part of this history, we think it not necessary to detail the proceedings of the meeting, being content in closing up this history to give a few reminiscences of the earlier years, and to make a comparison of the dead and by gone past with the active and living present.

In looking over the published proceedings of the Association in later years, and comparing them with those of

forty and fifty years ago, we are impressed with the change in the customs which we see between ourselves and our fathers and grandfathers of that day, and we are led to ask ourselves the question, whether Baptists are the same now that they were fifty years ago.

Though Baptists have been Baptists, the same in faith, the same in doctrine, and in their religious tenets for centuries past, and are the same in these respects yet, we must admit that customs and practices change, and that we have more formality and more following after the fashions and practices of others than formerly; at least in this part of Missouri. One custom of the olden time not now in use was, at each session of the Association, to appoint some brother to write a circular letter to the churches composing the body. A letter of advice, or on some matter of church polity, or church history, or some point of doctrine, which, if approved, was published with the minutes. Another custom was to appoint a number of yearly meetings with the churches and assign the preachers to attend them, which custom has long ago been abandoned. It would seem also that the brethren, both lay and ministerial, were more punctual and self-sacrificing than now in attending those meetings at a distance, and also in attending their own stated monthly services, which were often held in some brother's private dwelling. But I may be told that the Baptists of that day were deficient in liberality, and that their moneyed contributions were small and somewhat niggardly compared with that of our membership to-day, and that the plain Christian duty of aiding and financially supporting their pastors was too much neglected. It would, indeed, seem so, if we judge from the records found in the annual minutes of the Association.

When the Association first met with the Harrisonville Church, in 1842, we find in the minutes of that meeting,

which contain but four pages of ordinary size, the following:

4th. Appointed a committee of finance to settle with the Treasurer, and to receive the contributions of the churches. This committee composed of Urial Murray and W. P. Redford. They report $9.25 in the hands of the Treasurer, and $16.42½ contributions, making in all $25.62½; and this is all the allusion we find in the minutes leading to the conclusion that there was such a thing as dollars and cents in the world, except that James W. Waddell was appointed Treasurer and authorized to receive from the former Treasurer the amount in his hands, and this same $25.62½, small as it was, we find was larger than the contribution was the year before.

Now compare this with what we find in the minutes of the last session held at the same place forty-four years after:

FINANCIAL SUMMARY.

Contributions for church expenses	$15,713 00
Contributions for city missions	589 23
Contributions for Blue River missions	499 01
Contributions for State missions	901 83
Contri utions for American missions	147 57
Contributions for foreign missions	509 75
Contributions for ministerial education	411 07
Contributions for American Publishing Society	7 23
Contributions for minutes	69 53
Contributions for other objects	8,444 52
Total	$26,283 53

More than one thousand dollars for every single dollar that we find contributed in 1842.

True it is that the churches then were not in the habit of reporting church expenses and pastor's salary to the Association, for church expenses were small, and so was

the pastor's salary. The most of the churches worshiped in private houses, in school houses, or the humble log houses of worship, built by the voluntary labor and contributions of the membership and the community in which they lived; and as to missionary contributions, it was before the day of missions, and our pastors for the most part, did not allow the word salary in their vocabulary, but supported themselves and their families mainly by manual labor on the farm, or in the workshop, and did not think it incumbent upon them to preach a sermon at least once a year upon the subject of ministerial support; and were they living now they might, with some degree of honest pride, point to the record of their labors, and the success with which those labors were crowned; and they might challenge the churches of to-day to show as large a per cent. of increase as the records show in the years prior to 1850.

The following pages show in a tabulated form the strength, with the increase and decrease, of each one of the churches as reported by them at the successive sessions of the Association, and he who will carefully examine this record will find much food for thought; and as it is in the natural, so in the religious world: seasons fruitful and unfruitful follow each other, governed by no general law, and though Paul may plant and Apollus may water, God gives the increase.

	1834	1835	1836	1837	1838	1839	1840	1841	1842
Big Sniabar	59	73	72	62	62	63	60	56	.....
Little Sniabar, (Lexington,)	28	28	25	29	27	25	.....	196	210
Six Mile	31	24	23	21	17	17	.....	16	16
Pleasant Grove	74	91	118	132	130	130	171	186	.....
Salem, (*New,)	53	50	38	36	31	40	27	43	44
Round Grove, (*Big Blue,)	21	19	*	.....	.....	.....	15	27	16
Little Blue	15	22	28	36	40	44	46	54	20
Pleasant Garden	29	29	23	21	40	50	55	106	.....
High Point	30	32	43	38	44	22	22	27	30
Blackwater	24	31	25	36	25	28	18	19	26
Elk Fork, (New,)	.....	11	.....	.....	.....	.....	.....	.....	.....
Bethlehem	.....	.....	12	11	12	12	13	12	.....
Liberty	.....	.....	14	16	15	17	24	42	55
Hopewell	.....	.....	25	30	32	37	.....	43	43
Union	.....	.....	.....	.....	17	31	47	57	90
Antioch	.....	.....	.....	.....	16	21	.....	18	.....
Bethel, (*New,)	.....	.....	.....	...	10	11	.....	17	*
Mount Zion	.....	.....	.....	.....	.....	19	23	18	.....
Clear Creek, (*Tebo,)	.....	.....	.....	.....	.....	10	15	18	21
Mount Pleasant	.....	.....	.....	.....	.....	18	15	17	.....
Post Oak	.....	.....	.....	.....	.....	.....	11	13	20
New Hope	.....	.....	.....	.....	.....	.....	.....	31	43
Greenton Valley	.....	.....	.....	.....	.....	.....	.....	.....	33
Basin Knob or Lone Jack	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mound Prairie	.....	.....	.....	.....	.....	.....	.....	.....	.....
West Fork	.....	.....	.....	.....	.....	.....	.....	.....	.....
Brin Zion, (*Tebo,)	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand River	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mount Pleasant, (*Tebo,)	.....	.....	.....	.....	.....	.....	.....	.....	.....
Big Creek, (now Index,)	.....	.....	.....	.....	.....	.....	.....	.....	16
Independence	.....	.....	.....	.....	.....	.....	.....	.....	.....
Concord	.....	.....	.....	.....	.....	.....	.....	.....	.....
Providence	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pottowatomie	.....	.....	.....	.....	.....	.....	.....	.....	.....
Warrensburg	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mound Branch	.....	.....	.....	.....	.....	.....	.....	.....	.....
Spring Grove, (*Tebo,)	.....	.....	.....	.....	.....	.....	.....	.....	.....
Dover	.....	.....	.....	.....	.....	.....	.....	.....	.....
Blue Ridge	.....	.....	.....	.....	.....	.....	.....	.....	.....
Warsaw, (*Tebo,)	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pleasant Valley	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mount Olivet, (*Tebo,)	.....	.....	.....	.....	.....	.....	.....	.....	.....
Hogles Creek, (*Tebo,)	.....	.....	.....	.....	.....	.....	.....	.....	.....
Norris Creek, (*Tebo,)	.....	.....	.....	.....	.....	.....	.....	.....	.....
Friendship	.....	.....	.....	.....	.....	.....	.....	.....	.....
Harmony	.....	.....	.....	.....	.....	.....	.....	.....	.....
Walnut Grove, (*Tebo,)	.....	.....	.....	.....	.....	.....	.....	.....	.....
Boue Hill	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mount Nebo	.....	.....	.....	.....	.....	.....	.....	.....	.....
Deepwater	.....	.....	.....	.....	.....	.....	.....	.....	.....
Red Dirt	.....	.....	.....	.....	.....	.....	.....	.....	.....
Mount Pisgah	.....	.....	.....	.....	.....	.....	.....	.....	.....
Oak Grove	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kansas City, 1st	.....	.....	.....	.....	.....	.....	.....	.....	.....
Saint's Rest	.....	.....	.....	.....	.....	.....	.....	.....	.....
Austin	.....	.....	.....	.....	.....	.....	.....	.....	.....

1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860
186	192	186	210	178	182	280	280	350	362	310	289	343	342	396	411	457	476
20	21	32	36	37	35	47	47	45	42	39	53	45	51	58	52	72	73
43	55	*21	26	33	36	58	77	82	67	57		62	71	77	81	80	92
31	49	53	48	46	44	54	62	58	.....	60	91	83	65	75	86	86	83
34	70	99	107	104	165	181	130	134	.....	112	112	112	118	117	125	118	130
39	42	43	40	35	59	59	66	61	64	59	82	85	....	128	140	131	130
34	34	40	37	39	40	39	39	33	13	13	.....	.....	18	21	22	.....	.....
.....	.....	.....	.....	.....	17	25	23	.....	.....	43	47	*	.....	.....	.....	.....	.....
72	79	76	105	118	99	95	101	105	56	67	63	.....	83	85	74	74	67
51	86	82	78	82	94	120	133	164	171	225	224	155	181	157	145	173	212
114	136	120	106	107	139	155	154	161	174	188	188	192	189	156	136	125	104
.....	.....	.....	.....	.....	15	34	53	.....	75	66	85	67	63	58	55	64	56
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
37	30	36	.....	43	47	51	45	41	*	.....	.....	.....	.....	.....	.....	.....	.....
58	46	44	40	47	64	51	51	53	54	36	39	41	56	51	48	40	40
48	64	94	64	59	59	76	105	73	63	80	83	74	76	68	82	80	80
51	67	74	71	48	46	47	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
31	63	91	90	103	148	167	162	170	161	149	166	184	175	185	180	215	194
77	78	87	92	86	91	103	104	114	118	113	.....	.....	104	126	167	167	173
63	72	84	91	77	77	89	118	129	133	131	121	127	117	103	113	110	127
.....	20	26	20	37	33	37	42	41	33	34	26	*	.....	.....	.....	.....	.....
.....	70	75	70	69	78	72	72	75	75	71	70	73	78	74	63	75	87
.....	10	15	15	.....	10	19	19	20	18	25	32	*	.....	.....	.....	.....	.....
20	16	15	15	14	18	.....	16	.....	14	13	19	69	.....	.....	50	50	39
.....	.....	18	18	25	26	.....	.....	50	... ..	32	35	.....	18	44	43	44	44
.....	.....	23	31	46	45	37	39	46	47	47	61	78	78	84	119	109	110
.....	.....	.....	12	16	16	20	20	24	23	28	38	40	74	65	77	75	95
.....	.....	.....	22	.....	.....	19	20	.....	.....	25	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	10	.....	.....	47	69	65	61	50	84	97	103	94	86	77
.....	.....	.....	.....	15	.....	15	15	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	28	69	59	50	36	56	58	63	*	.....	.....	.....	.....	.....
.....	.....	.....	.....	24	31	50	47	63	57	62	.....	73	76	88	132	123	130
.....	.....	.....	.....	.....	15	16	20	43	43	42	42	43	40	44	34	35	34
.....	.....	.....	.....	.....	13	18	22	69	51	40	34	*	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	50	67	.....	52	43	43	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	13	32	32	54	61	*	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	16	16	16	13	*	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	9	21	19	*	.....	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	10	10	.....	16	.....	.. ..	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	14	18	.....	18	19	.....	.....	15
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	13	20	42	*	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	9	18	24	43	29
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	33	40	38	30	30	28
.....	.....	.....	.....	.....	.....	.....	.....	8	.....	13	14	12	.....	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	8	41	47	52	.....	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	38	37	57	62	56	45	45	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	17	20	19	15	16	14	15
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	14	19	84	96	94	94
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	...18	.....	.....	19	.....	.....	.....
.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	53	99	130	137	130

	1860	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886
Lexington	476	265	291	303	378	359	302	304	353	302	*											
Six Mile	73	24	60	71	63	108	156	150	150	163	185	157	157	141	144	116	124	121	123	143	199	193
Salem	92	26	32	38	37	85	81	107	85	74	82	84	86	85	86	87	73	74	74			
Blue Spring	130	74	93	112	132	122	131	123	142	146	142	192	183	218	213	206	209	234	221	229	218	233
High Point	130		55	61		80	134	134	140	145	*											
Honey Creek		15	21	47	48	46	43	46	40	46	*											
Liberty	67	37	43	49					63	65	*											
Harrisonville	212	89	114	133	134	189	153	187	172	165	87	89	85	85	50	59	66	105	85	75	76	84
Union	164	100	107	146	43	63	40	88	109	106	116	100	91	91	84	99	94	128	126	129	134	161
Westport	83	75		110	96	88	146	168	171	194	165	115	108	111	98	113	113	134	114	120	89	92
Index	89	73		123	149	130	148	144	138	160	146	115	98	96	121	100	104	102	107	120	112	111
Lone Jack	194	182	186	190	218	185	215	220	224	205	181	157	138	140	119	113	111	129	133	159	171	166
West Fork	127	87	97	102	159	162	128	140	148	138	125	139	129	125	129	125	177	176	168	190	197	204
Mound Prairie	173	169	157	187	207	218	200	198	195	230	*											
Grand River	87	82	80	99	99		103	103	80	76	103	88	74	70	47	54	58	53	53	61	61	76
Providence	95	58	67	110	72	82	92	112	85	62	*											
Dover	130	144	87	87	76	60	72	67	73		*											
Blue Ridge	34	56	63	80	108	105		108	130	120	103	88	80	83	86	93	96	98	99	67	64	72
Oak Grove	15	23	20	18	21	20	46	54	60	58	92	76	66	63	63	71	59	58	100	94	106	91
Kansas City, 1st	94	66	110	164	200	216	261		325	302	312		195	211	219	237	247	325	338	315	300	322
Bone Hill	29	25	26	23	24	22	49	49		57	54	47	38	39	31							
Kingsville	15	15			26	30	37	35	31	44	*											
New Liberty	43	51		63	63	55	48	52	60	69	85		68	73	74	79	80	81	73	79	81	79
Pleasant Valley	52	24			24	44	46	68	76													
Concord	110	99	50	102	104	100	103	184	136	130	*											
Greenton		35		56	75	80	95	105	102	120	*											
New Hope	80	34	74	72	88	80	95		70	132	129	96	92	72	78	80	73	73	66	56	53	57
Holden			20	24		25	18	18	18	*												
Lee's Summit			20	71	99	114	154	168	163	138	131	129	145	145	143	142	141	144	152	161	183	168
Mound Pleasant				71			37	32														
West Point				16		36																
Pleasant Ridge				50	56	69	111	123	146	181	183	190	191	182	183	193	146	146	148	142	137	137
Pleasant Hill					217	168	182	194	184	171	166	155	112	120	120	103	92	92	100	119	143	145
Warrensburg					45		86	80	65	94	*											
Morristown or Freeman			21	25		17	14	26	72	74	64	67	64	72	65	60	65	65	67	66	80	73
Independence						33	51	52	35	35	41	58	67	67	81	110	115	113	105	120	109	101
Eno					55	68	110	115	110	110	*											

	1860	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886
Elm Spring	.....	.....	.....	.....	70	102	100	89	100	82	*	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Aullville	.....	.....	.....	.....	.....	.....	17	21	47	50	*	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Chapel Hill	.....	.....	.....	.....	.....	.....	24	38	48	61	*	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Post Oak	.....	.....	.....	.....	.....	.....	27	34	35	36	*	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Waverly	.....	.....	.....	.....	.....	.....	48	68	73	78	*	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Pleasant View	.....	.....	.....	.....	.....	.....	60	54	61	87	89	56	45	29	.....	34	30	.....	39	.....	.....	.....
Mill Creek	.....	.....	.....	.....	.....	.....	73	83	103	97	65	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Kansas City, 3d, (Olive Street)	.....	.....	.....	.....	.....	.....	50	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	59	115	161
Aubry, (West Line,)	.....	.....	.....	48	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	35	35	.....	.....
Mount Pisgah, Emanuel,	.....	.....	.....	.....	.....	.....	44	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Belton	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	16	23	35	33	38	57	70	70	65	54	65	83
Besonia	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	33	39	44	41	32	30	29	29	29	.....	30	25
East Lynne	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	59	64	52	82	76	68	68	62	72	79	81	86
Calvary	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	97	117	140	166	198	210	262	306	370	300	291
South Fork	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	50	30	18	18	65	44	30	30	25	.....	.....	25
Centre View	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	57	47	30	35	.....	.....	.....	.....	.....	.....	.....	.....
Strasburg	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	33	44	41	40	43	46	48	48	49	45	55	67
Sni Mills	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	15	17	24	26	30	31	31	27	27	27	27
Willow Spring	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	34	34	36	37	31	36	36	.....	.....	.....
Wadesburg	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	39	60	71	61	41	46	44	42
Scandinavian	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	33	44	65	62	77	84
Peculiar	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	31	50	31	41
Antioch	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	30	28	26	27	27	29	29	.....	.....	.....	.....	.....

* Joined the Lafayette and Lexington Association.

The following reminiscences by one of the eighty older members of the Association was published some months since in the *Central Baptist*, and it has no doubt led or will lead to other recollections by other brethren of the olden time, which if published would be interesting, and perhaps useful history to those of younger years who may succeed the present generation. This writer, in giving the editor some account of the proceedings of the session of 1885 at Lone Jack, concluded his letter thus:

"It was my fortune, perhaps my good fortune, when a youth of nineteen, to be present at the first Baptist Association ever held in this county — held in October, 1833, at the Salem meeting-house, five or six miles east of Independence.

"That was before our Association of Blue River had an existence, and the meeting then held was the ninth or tenth session of the Old Fishing River Association, which then embraced all the Baptist churches on the western border of the State, from Arkansas to the Iowa line. The minutes of that session of the Association are now before me, and of the twenty-five churches then represented, only six were in the territory now occupied by the thirty-three churches of Blue River, and two of that number have ceased to exist, and others have taken their places. These are some of the changes that a period of fifty-two years in the march of time has made.

"Other changes equally great occur to the mind of your correspondent. The four ordained and the six licensed preachers then living and laboring in the present bounds of our Association are all gone; all dead, and their places are filled by thirty-three ordained, and nine licensed ministers; and in place of the three little log meeting-houses we have about thirty good and commodious church buildings, in which the gospel is proclaimed regularly. The

messengers from the churches at that meeting are all gone, not one alive to-day, and very few of those who were present, as I was, at that meeting, are left amongst us to speak of it now. In the large assembly at our last session, I recognized but two faces that were at the old log meeting-house at Salem, in 1833. They were boyish faces then; one a very small boy. Now they are like me—old men with gray hairs: Alvis Powell, near Lone Jack, and James Wilson, near Greenwood.

One year later, in October, 1834, Blue River Association was organized, with ten churches, and three hundred and eighty-four constituted members. Fifty-two years have passed and of the three hundred and eighty-four members not one is in Blue River now; all gone. Six of these ten churches were in the present territory, and four of the six have remained with us to the present. The other four were in the territory now occupied by the Lafayette and Johnson Association; and three of those churches have remained and are in that Association to-day.

In looking over the old minutes of the Association, or going back in memory to those early days of our history, I see the names of brethren near and dear to me, and to all lovers of true Christianity—Slayton, Warder, White, Savage, Powell, Franklin, Ousley, Caldwell, the Farmers, and many others who have crossed over the river and entered the Canaan of rest beyond, that rest to which we are all hastening and some day hope to come.

"While tracing the increase and decrease of the various churches belonging to this Association, it has been suggested that a few words should be devoted to the progress of those five or six churches which originally belonged to this, and withdrew to form the Mount Zion anti-mission body.

"This is foreign to the purpose I set out with. I

not requested by the resolution to write the history of Mount Zion or any part of it, and if I had been, I am not competent to the task, as I have none of her records and have a personal acquaintance with but few of the churches. It is true that I was identified with one of her churches, Pleasant Garden. When the separation took place, and when it withdrew from Blue River, I, with others of the minority, remained with it for a year or more, fondly hoping that it would reconsider its action and come back, and finally left it and the dear brethren with reluctance; and that church is the only one of the number that I have had an intimate acquaintance with since, but I think I may safely say that not only that church but all the others that left Blue River to form the Mount Zion are much weaker in numbers now than then.

"Pleasant Garden still has a name to live, but its membership is not one-tenth as large as it was the last year it was represented in Blue River. This, however, is no proof that they are wrong and that we are right. Perhaps I have a kind feeling toward it because it is my mother church, the one my father and mother united with when first we came to Missouri, and into which I myself was afterwards received. We think they are in error; they think the same of us. Looking on their old house of worship a few days since, such thoughts as the following suggested themselves, which may be styled a church-yard elegy, a reminiscence or whatever else you please to call it:

THE OLD MEETING-HOUSE.

Yon building sheltered in the wood,
With mouldering and unpainted wall,
A history has, which surely should
My fondest memories recall.

A house of worship years ago,
Of late years seldom occupied;
The worshipers in death lie low,
Or else in distant lands abide.

A thousand congregations bow,
And chant their hymns in temples grand;
But this old house I'm viewing now
Bespeaks the first one in the land.

When for the first religious band
Historians hereafter search,
The first within this goodly land,
Was Pleasant Garden Baptist Church.

I do not mean this shattered wall
Of senseless wood decaying fast;
But living stones my thoughts recall,
Who will the storms of time outlast—

The men and women of that day,
Far back in eighteen thirty-two;
Some young in years, some old and gray,
Were builded better than they know.

When first their songs of praise were heard,
And prayer was made for help divine,
No other church had then appeared,
'Tween them and south Missouri line.

If we except the Mission School
For Indians placed on the Osage,
This was the opening vestibule,
Which led to Christian heritage.

And now the heritage obtained,
Its wealth of piety disclosed,
The vestibule is still retained,
Although 'tis now so nearly closed.

And looking on this empty fold,
There comes a thought by memory nursed;
This house, although so seeming old,
Is not the one they builded first.

Ah, no! a few miles west of this,
There stood a grove on rising ground,
And in an opening interstice,
Their house of worship first was found.

But memory leads me further yet,
And further backward still it roams:
see these Christians as they met
To worship in their cabin homes.

No house of public worship then;
They needed not the sounding bell
To call to prayer those pious men;
They knew the time, observed it well.

And when the man of God appeared,
In homespun coat, or hunting shirt,
The careless sinners might have heard
Those Christians sing in sweet concert;

Or listening to his words apart,
They noted not his homely coat,
But his appeals from yearning heart,
And not from manuscript or note.

Full well I know whereof I speak,
For I was of those careless ones,
Admiring what I did not seek—
The character of Heaven-born sons.

Month followed month; to years they grew;
Baptists increased within the land;
My father and my mother, too,
Were added to the struggling band.

And other names worthy as they
Were with those worshipers enrolled,
And converts from the sinful way
Were welcomed to the Shepherd's fold.

And they resolved, in thirty-seven,
As David did in ancient days,
To build unto the God of heaven,
A house in which to sound His praise.

'Twas simple, plain and somewhat rude;
Not built for show, but use divine,
A wall of logs, and some were hewed
By these now feeble hands of mine.

Materials for that house of God
Were brought by many a willing hand
That now is resting 'neath the sod,
Near where that house of prayer did stand.

On certain days the sons of toil,
With axe or hammer, saw or plane,
Would meet and laboring for the while,
Would set the day to come again.

And thus did they the house uprear,
A temple to the living Lord,
Believing He would answer prayer,
And give His servants their reward.

To Him they dedicated it,
A house of praise, a house of prayer;
And some no doubt are living yet,
Who date their souls' conversion there.

The fruitful seasons came and went,
And Pleasant Garden grew apace;
The gardeners that the Master sent
Were ministers of heavenly grace.

I need not call their names to-day,
Though memory holds them ever dear;
Self-sacrificing preachers they,
Whose hopes and treasures were not here.

And one of them, a champion brave,
My memory tells me, long ago
Led me into the liquid grave,
A death and burial forth to show.

But as it was in Joseph's day,
Those fruitful years came to an end;
There came a languishing decay,
Which seemingly did death portend.

I need not dwell upon the cause,
If I the cause could even know;
Enough to say there came a pause,
And Pleasant Garden ceased to grow.

'Tis said that there is no result,
But what has had its primary cause,
And we will find if we consult,
That this is one of Nature's laws.

Perhaps 'tis just a thought of mine,
The blight originated thus;
My judgment differing from *thine*,
In things not needful to discuss.

Our zealous brother, over-wise,
Would have his brethren read the book
Through spectacles that suit *his eyes*,
And have them through his glasses look.

While they refuse to pleasure him,
As loving brothers sometimes should,
Avowing, though their eyes are dim,
That they have glasses just as good.

Nay, even better, some contend,
And straightway try to prove it so:
And thus they wrangle without end,
O'er things no mortal man can know —

About the plan of saving grace,
And when redemption's work began;
How much is due Christ's righteousness,
And how much agency in man,

One brother striving hard to prove
The work was finished and complete
Before the earth began to move
Around the central source of heat.

That God, His work will carry on
In every age, in all the world,
And His elect alone be drawn,
Though others be to ruin hurled.

Some widely differing from them,
To differ still, are not content;
They'd have them drop that theorem
Of predetermined punishment.

They'd have them once for all admit
That something must be done by man,
That though God does His work, 'tis yet
By agencies He works His plan.

That man a mission has on earth,
That mission he must here perform,
That *mission work*, it seems, gave birth
Unto the cloud that brought the storm.

But whether it was this or that,
'Tis needless now to speculate;
Those who in union long had sat
Unfortunately separate.

Those who withdrew took other name;
Of these I've nothing now to say;
But Pleasant Garden Church became
A waning star from that sad day.

In after years, its name retained,
When more were dead and buried there
Than living on its rolls remained,
They sold that house and builded here.

That old log temple moved away,
Its site we scarcely now can find;
But vividly that house to-day
Is well imprinted on the mind.

And as my natural eyes behold
This structure as it fast decays,
The eye of memory uncontrolled,
Still turns to that of by-gone days.

And when I meet the few who meet
As *here* of late I seldom do;
Of those who *there* I once did greet,
How few, alas, how very few!

And memory then calls back the day,
Brothers and sisters I behold,
Who gave me leave to go my way,
And join some other Christian fold.

When from that church I parted then,
It numbered sixty-five or more;
And now, alas! 'tis less than ten,
And some of these ne'er cross the floor.

Of those I parted from that day,
One worshiper alone remains
A member of that church to-day,
And she that character maintains.

This house connected with the now,
Speaks of the country's changing ways;
That other's image still, somehow,
Speaks of its past and better days.

How seldom are the living led,
And for devotion here repair;
But ah! the many, many dead,
Are constantly reposing there.

The branches of my family tree,
And other family trees as well,
Lopped off, are laid promiscuously,
As many a marble stone will tell,

While many a Christian hero sleeps
With nothing there to mark the spot;
But God above a record keeps —
They and their deeds are not forgot.

And He who has the power to raise
Those who in death so long have lain,
Perhaps will in the future days,
Revive the feeble church again.

It's had a winter long and cold,
And drearily the months have passed;
Though tarrying long may we behold,
The genial spring-time come at last.

We may not judge or lay the blame,
If blame there be on these or those;
No mortal man should ever claim
God's ways or purpose to disclose.

Taunt not the weak and languishing,
As Job was taunted by his friends;
That God their faults are punishing,
When trouble on their head descends.

Hard trials wait the feeble few,
Hard names to them are often given;
Hard-shell, and *iron-jacket*, too;
And more than that, *two seeders* even.

Whatever wrong view they may hold,
We hope that they true Christians are;
And when they reach the Master's fold,
God grant that we may meet them there.

REMINISCENCES OF BLUE RIVER BAPTIST ASSOCIATION.

BY MARTIN RICE.

Year after year, for many years,
Has this Association met;
Formed by the early pioneers,
It holds its annual sessions yet —

A union of the churches made,
For Zion's mighty king to war;
Whose blood, a ransom fully paid,
His sinful captive subjects for.

At Sniabar, in Lafayette,
In eighteen hundred thirty-four,
Our Christian fathers hopeful met,
This bond of union to secure.

The time has passed, the years have fled;
The measured years by sun and star;
Those Christian fathers all are dead
Who met that year at Sniabar.

A half a century and more,
  Has come and passed away since then;
Those fathers on the other shore —
  Their works of faith on earth remain.

The union which they formed survives,
  Their deeds of faith and love proclaims;
And not in vain have been their lives;
  Remembered still will be their names.

And while Blue River has a name
  'Mongst our Associations free,
Her records still will speak of them,
  In generations yet to be.

Let Fristoe, Warder, Stayton live —
  Long live upon historic pages;
And Powell, White and Ricketts have
  The gratitude of future ages.

Here Savage, Finch, and Jackson, too,
  The kindest mention will deserve;
Snelling, Avery and Fitzhugh,
  From duty daring not to swerve.

Adams, Brown and Harrelson,
  Just as faithful, just as true;
Flannery, King and Robertson;
  Their names are there recorded, too.

They laid a firm foundation then,
  And of materials good and true;
No doubt, those simple minded men
  Builded much better than they knew.

Small indeed, and weak at first,
  To human eyes did it appear,
But by its careful fathers nursed,
  It grew in strength from year to year.

With strengthened stake and lengthened cord,
  It spread and covered all the field;
And from its portals, Christ the Lord,
  His gracious truth and love revealed

From hundreds it to thousands grew,
Still spreading wider its domain,
And from its walls the heralds blew
The gospel trumpet not in vain.

From this have kindred unions grown
As helping daughters, strong and fair;
Tebo and Butler both will own
And bless a mother's watchful care.

Lafayette and Johnson, too,
Upon our eastern border near:
Daughter or twin sister true
To all the family ever dear.

Its influence, too, has grown apace—
We trust that it is doing good,
In every church, in every place,
In every town and neighborhood.

'Tis putting forth an effort now,
To reach the distant heathen world;
On Afric's plains and mountain's brow,
The Christian banner is unfurled.

A voice from it has crossed the seas,
And in a foreign land and tongue,
Has given the gospel to Chinese
Through Halcomb and Miss Emma Young.

'Tis speaking, too, in thunder tone,
Against the bane of human life,
That bane which is in every zone,
The fruitful source of blood and strife—

Intemperance, now the worst of foes,
Which, sweeping over all the land,
Like to the lava's torrent flows
A besom of destruction grand.

As said, this is the fiftieth time
The church's delegates have met;
Some of them in their manhood's prime,
And some in youthful years as yet.

And here are the grayheaded ones,
Those, who like me and Brother Wood,
Through winter snows and summer suns,
Have many a storm of life withstood.

Some who can call to mind the way
In which this union first was made,
As *I* can recollect the day
When its foundation stone was laid.

*Some who have with its founders stood,
And labored with them side by side,
And like the woman, what they could,
Have done for Christ the crucified.

But young or old, or middle-aged,
We're in a common purpose joined;
The work in which we're all engaged,
Is the salvation of mankind.

That purpose we should keep in view,
Remembering that the time is short;
By precept and example too,
Entreat, admonish and exhort.

Let younger men to front ranks press,
As worn out veterans back retire;
And may our God their efforts bless,
And give His people their desire.

We do not meet to legislate,
(Advisory council this of ours;)
The churches did not delegate
Or give us legislative powers.

Then let our counsel be for good,
And our advice with truth accord;
Let nothing said be understood
As tending to produce discord.

*The fact that the fiftieth session of the Association occurred fifty-three years after its organization was owing to the fact that during the great civil war the Association did not meet for some years.

And may we give no counsel here
With which ourselves will not comply;
Be all our counsels in the fear
Of Him who reigns supreme on high.

And when this convocation ends,
And its resolves have all been passed,
May none of us who here attends
Repent the vote that he has cast.

And when in future years we read
The record that is made to-day,
Oh! may it not be like the seed
The sower sowed beside the way.

May not the cares of life molest,
Or the desire of gain destroy
The harvest fruits, that might have blessed
And brought us comfort, peace and joy.

And as our fathers, heretofore,
Trusted in God, the God of heaven,
In eighteen hundred thirty-four,
So let us trust in eighty-seven.

And when the present century —
The latter half—has passed away,
May other generations see
The fruits of labors done to-day.

APPENDIX.

Explanation: This history was intended to be published three years ago, but as the "Missionary Board" did not have money enough to carry on the mission work and publish the history too, it has been postponed till the present. The following tables will show a brief statement of what has been done in the past three years. And here is also appended a paper read by F. M. Furgason in January, 1890, which gives a brief history of the work done by the Kansas City Mission Board:

Statistical Table — Blue River Association.

Year.	Churches.	Member-ship.	Increase.	Bap-tisms.	Deaths.	Contributions during the Year.	Ordained Ministers
1887	38	4,093	454	368	24	$23,502.81*	39
1888	38	4,179	293	368	41	29,736.47*	44
1889	42	4,798	457	259	37	32,213.41*	41

* Contributions by Sunday Schools and contributions at Associations *not included.*

Historical Table Blue River Baptist Association.

Organized October 11, 1834.

Yr.	Church met with.	Moderator.	Clerk.	Int'duc. Preacher.
1834	Little Sniabar.....	Moses A. Stayton.	Henry Avery.....	Moses A. Stayton.
1835	Six Mile.....	Moses A. Stayton.	Henry Avery.....	Joseph White.
1836	Blackwater.....	John Warder	Jabez Shotwell.....	Thomas Stayton.
1837	Pleasant Grove...	John Warder	Jabez Shotwell.....	Joseph White.
1838	Pleasant Garden..	John Warder	Enoch Rice.....	Henry Avery.
1839	Big Sniabar.....	John Warder	Jabez Shotwell.....	Wm. Ousley.
1840	High Point.....	John Warder	Enoch Rice.....	James Savage.
1841	Little Blue.....	John Warder	Enoch Rice.....	Gabriel Fitzhugh.
1842	Hopewell	John Farmer.....	James W. Waddell.	Jeremiah Farmer.
1843	Lexington.....	John Farmer.....	James W. Waddell.	A. P. Williams.
1844	Clear Creek.....	John Farmer.....	W. C. Ligon.....	Henry Farmer.
1845	Union	Alvin Brooking...	W. C. Ligon.....	Wm. C. Ligon.
1846	New Hope.....	Lewis Franklin...	W. C. Ligon.....	Lewis Franklin.
1847	Liberty	Alvin Brooking...	E. Roth.....	Jeremiah Farmer.
1848	Post Oak.....	Alvin Brooking...	E. Roth.....	Henry Farmer.
1849	Big Blue.....	Alvin Brooking...	E. S. Dulin	W. P. C. Caldwell.
1850	Grand River.....	Alvin Brooking...	M. F. Price	Lewis Franklin.
1851	Mound Prairie	Alvin Brooking...	H. G. Glenn.....	Jeremiah Farmer.
1852	Mt. Pleasant.....	Jas. W. Waddell..	M. F. Price	Wm. White.
1853	Lone Jack.....	Squire G. Allen...	T. M. T. Jackson ...	W. P. C. Caldwell.
1854	Harrisonville	Squire G. Allen...	Wm. F. Price.....	Wm. A. Durfey.
1855	Six Mile.....	Squire G. Allen...	Wm. A. Durfey.....	Jeremiah Farmer.
1856	West Fork	Squire G. Allen...	Wm. A. Durfey.....	R. S. Thomas.
1857	Providence.....	R. S. Thomas.....	Wm. A. Durfey.....	S. G. Allen. E. Roth.
1858	Blue Springs.....	R. S. Thomas.....	Wm. A. Durfey.....	Wm. M. Bell.
1859	Concord.....	W. P. C. Caldwell	Joseph Warder	B. M. Adams.
1860	Union.....	W. P. C. Caldwell	M. F. Price.....	Joseph Warder.
1861	*Austin.....	.....	.....	.....
866	Lone Jack.....	Jeremiah Farmer.	M. F. Price.....	Charles Whiting.
1867	Mound Prairie.....	Jeremiah Farmer.	G. E. Belles.....	O. Tompkins.
1868	Harrisonville	Jeremiah Farmer.	H. G. Glenn.....	Caleb Blood.
1869	Blue Ridge.....	W. P. C. Caldwell	H. G. Glenn.....	J. W. Warder.
1870	High Point.....	Jeremiah Farmer.	Lansing Burroughs	Wm. Hildreth.
1871	Pleasant Hill.....	Jeremiah Farmer.	J. C. Maple.....	J. C. Maple.
1872	Greenton.....	Jeremiah Farmer.	M. F. Royle.....	A. C. Rafferty.
1873	Index.....	Jeremiah Farmer.	H. G. Glenn.....	Richard Kelly.
1874	Lone Jack.....	Jeremiah Farmer.	N. M. Givan	H. Talbird.
1875	Lee's Summit.....	Jeremiah Farmer.	H. G. Glenn.....	J. K. Lacey.
1876	Pleasant Ridge....	Jeremiah Farmer.	H. G. Glenn.....	[None.]
1877	Blue Spring.....	Jeremiah Farmer.	Nelson Scholl.....	A. H. Deane.
1878	New Hope	Jeremiah Farmer.	Nelson Scholl.....	A. J. Emerson.
1879	Greenwood	Jeremiah Farmer.	F. M. Furgason.....	J. J. Robinson.
1880	Independence.....	Jeremiah Farmer.	F. M. Furgason.....	J. O. Anderson.
1881	Freeman.....	John B. Wornall..	F. M. Furgason.....	J. E. Chambliss.
1882	West Fork.....	John B. Wornall..	F. M. Furgason.....	G. L. Black.
1883	Pleasant Hill.....	John B. Wornall..	F. M. Furgason.....	E. H. Foster.
1884	Calvary, K. C.....	John B. Wornall..	F. M. Furgason.....	R. K. Maiden.
1885	Lone Jack.....	John B. Wornall..	W. T. Campbell.....	A. H. Deane.
1886	Harrisonville	John B. Wornall..	F. M. Furgason.....	A. C. Rafferty.
1887	Lee's Summit.....	John B. Wornall..	F. M. Furgason.....	W. T. Campbell.
1888	Belton	John B. Wornall..	F. M. Furgason.....	J. C. Armstrong.
1889	Blue Springs.....	John B. Wornall..	F. M. Furgason.....	T. E. Vassar.

*Adjourned on account of war. No meeting until 1866.

RECAPITULATION.

Churches reporting 38, not reporting 4—total	41
Churches received, Antioch	1
Received by baptism, 259; letter, 412; relation, 39; restoration, 14—total	824
Dismissed by letter, 284; exclusion, 39; erasion, 7; death, 37—total	367
Net increase	457
Present membership	4,798

Contributions for church expenses	$24,333 92
Contributions for city missions	1,446 25
Contributions for Blue River missions	868 58
Contributions for State missions	1,431 12
Contributions for American (home) missions	495 15
Contributions for foreign missions	1,132 25
Contributions for ministerial education	315 95
Contributions for other objects	1,033 61
Contributions for minutes	38 25
Total	$32,213 41
Contributions by the Sunday Schools	2,540 50
Contributions for various objects at the Association	2,157 71
Grand Total	$36,901 62

KANSAS CITY BAPTIST RE-UNION—A PLEASANT AND PROFITABLE MEETING.

The gathering of the one hundred and fifty members of the leading Baptists of this city, at the Bona Venture Hotel on Thursday night of last week, was one of the most interesting and prophetic meetings ever held among us here. This meeting of the Baptist Mission Union was held at the instance of the City Mission Board, which is composed of the pastors, deacons, and three other members of each of the churches. The following is a report of the Board for the past year:

The Mission Board reports to the Baptist Union the mission work of the past year, and the present condition of the Baptist mission in the city. When the Union was formed in 1882, of the First and the Calvary, the then only two self-sustaining Baptist churches in the city, there was only one mission church, the Scandinavian, and one

mission Sunday School, the Seventeenth Street. During the seven years' existence of the Union, ten mission Sunday Schools have been organized, viz.: The Olive Street, Emmanuel, William Jewell, Charlotte Street, Springfield Avenue, German, Walnut Grove, Fifth Street, Mulberry and Michigan Avenue. The two last mentioned, the Mulberry and Michigan Avenue, for sufficient reasons were disbanded. The six first mentioned, viz.: Olive Street, Emmanuel, William Jewell, Charlotte Street, Springfield Avenue, and the German, in due time grew into churches, one of which, the Olive Street, soon became self-sustaining. Two, the Charlotte Street and the Springfield Avenue, having considered the matter well, disbanded and aided in the organization of the Seventh Church, on Springfield Avenue and Holmes Street. This church has also a Sunday School, having reversed the usual order by organizing the church before the Sunday School. The Sunday School that had been connected with the Springfield Avenue Church was disbanded; the one formerly connected with the Charlotte Street Church is continued by the new South Side Church, so that there are now in the city, counting the Westport Church, four self-sustaining churches, the First, Calvary, Olive Street and Westport. Five receiving outside aid, the German, Scandinavian, Emmanuel, William Jewell and the South Side, and nine mission Sunday Schools, five connected with the five mission churches, and four not connected with any church, viz.: The Seventeenth Street, Fifth Street, Walnut Grove and Charlotte Street. All of these mission Sunday Schools and mission churches, fostered by your Board, have done and are doing good work in teaching the young and the old the "Way of Life," lifting the moral sentiment of the community wherever located, and in establishing and strengthening the Baptist cause in the city. The num-

ber of conversions in these missions and churches, including the Olive Street, for the year ending September 23d, ult., as reported to the Blue River Association, was one hundred and eighty-two persons. Could we gather up all that has been done in the missions and churches during the entire seven years, we confidently believe all would say the Union has not existed in vain. The Olive Street Church, organized in 1884 with thirty members, has grown to three hundred and fifty members, and occupies a position of standing and influence in the city.

The Emmanuel organization in 1885, with thirty-four members, has grown to over one hundred. The William Jewell, organized in 1886 with nineteen members, has grown to almost one hundred members. The Springfield Avenue, organized June 27th, with nineteen members, and the Charlotte Street, June 28th, 1888, with seventeen members, the latter having grown to about fifty members, both disbanded about the middle of November last, and on the 20th of the same month aided in the organization of a church at Springfield Avenue and Holmes Street. This, the youngest Baptist church in the city, organized with nearly seventy members, although only about six weeks old has nearly one hundred members, starts out with a vigorous life and a most hopeful future. When the Union was organized seven years ago, the entire Baptist brotherhood in the city did not exceed six hundred members; to-day as per report to the Blue River Association, it is about eighteen hundred. The Fifth Street, Seventeenth Street, Walnut Grove and Charlotte Street schools all have houses sufficient for their present needs on leased lots. The Olive Street Church own well located, eligible ground, but are straitened for room in their beautiful little chapel. The Emmanuel has a commodious building, well located, but is carrying a debt of some $2,000. The Wil-

liam Jewell Church is cramped for room in an inconvenient upper hall, and the special work of the Board and of the Union for the coming year seems to be to provide for this body a suitable church building on the well-located lots owned by the church, but on which there is yet an indebtedness of some $1,200. The Union not being established on a financial basis, and all the mission schools and churches having contributed and collected from various sources, and expended as became necessary various amounts of money in carrying on their work, very little money has passed through the treasury of the Board.

Could all these contributions, collections and disbursements be here reported, a creditable showing would be made. An approximately correct statement can be made by adding to the reports of the mission churches made to the Blue River Association in September, the collections and disbursements by the mission schools as nearly as we could obtain them; this shows collected and expended on the field $4,209.60 collected and designated to the various mission objects of the denomination. Home missions, foreign missions, etc., etc., $554.47. Total collected and disbursed by our mission schools and churches for the past year, $4,764.07; also one-half of all the conversions, and two-thirds of all the cash collections reported to the Association, were reported by our city churches and missions. It should also be added here in closing that the State and the Blue River boards have uniformly recognized the work being done by your Board and by these missions, and have made liberal appropriations towards the support of our missionary pastors.

T. M. James, *President.*

F. M. Furgason, *Clerk.*

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